THE

ANTIJACOBIN
Review and Magazine,

&c. &c. &c.

For JUNE, 1809.

"If English Government did not do all the good it might have done in throwing the Irish Constitution under a better genius, it did not make it worse. If it refused the natives the benefit of the English law, it did not introduce the arbitrary and, therefore, oppressive law of the *Bretons*. And *if the English laws were so often sued for as a boon* by the Irish, this was, on their part, a virtual confession that they were better than their own. The candour of literature should admit that England, which has been the school of philosophy and liberty to the rest of the world, has abolished many customs, hostile to social improvement, and introduced many arts of civil life, which were before unknown to us [Irish;] and, above all, that it has, at length, taught us [Irish] to feel and to value those advantages." CAMPBELL'S *Strictures on the History of Ireland.*

A view of the Natural, Political, and Commercial Circumstances of Ireland. By Thomas Newenham, Esq. Author of an Inquiry, into the Progress and Magnitude of the Population of Ireland, &c. pp. 422, 4to. Cadell and Davies, 1809.

WHETHER Ireland be considered as the "Island of Saints," or the "land of potatoes," it is perfectly immaterial, no one ever doubted its importance as an integral part of the British empire; any attempt, therefore, to prove it must be a work of supererogation on the part of the author. An accurate knowledge of the natural, statistical, and commercial history, or actual state of that part of the united kingdom, was equally well-known to be important, without any laboured proofs of it by Mr. Newenham. Still it is desirable to have much more just notions of the present condition, trade, manufactures, agriculture, industry, and manners of the people of Ireland, than can be found in any books or public papers. These, however, the author has not condescended to notice, in taking his "view of the natural, political, and commercial circumstances of Ireland," which, with the exception of only a few observations respecting the imports and exports, and some incoherent remarks on the terms of the union, might have been sketched almost thirty years ago, or immediately after Mr. A. Young's tour. Mr. N. prefaces his work with some observations which would lead us to suspect that the author was a Mahomedan,

who treated of Eastern despotism, rather than a free-born Anglo-Hibernian. He speaks of a "well-established government exempt from popular controul," where "the obedience of the people is the *sole*, or paramount object of concern." Buonaparte's government is, indeed, "exempt from popular controul," but then it is not "well established." Such observations may apply to Turkey, but what they are introduced for in Mr. N.'s preface we are at a loss to conjecture, unless the author thought, that by such a mode of what he, perhaps, considers philosophizing, he should evince his candour. This, to be sure, is somewhat extravagant; but no matter, the author seems eager to express his contempt of the acquirements of "mere statesmen," although no man could ever deserve the epithet of statesman, without knowledge and talents so much superior to those of Mr. N. that we fear he will never be able to attain just conceptions of the character. There are, also, some truisms in this preface, enveloped in such a cloud of words, that it is possible the author thought he was saying something very uncommon; such as his assertion that the British minister should now have a more "comprehensive and accurate knowledge of the circumstances," of Ireland, than before she "relinquished the power of legislation approximate," meaning, we suppose, before the union; and that the prosperity of an empire is "evidently proportionate to the conjunct prosperity of its constituent parts, not to that of either alone." Such pompous inanity on common-place things reminds us more of the metaphysical dialogues on love, in Spanish comedies, than a sober preface to a work on statistics, commerce, and legislation. But it is, he intimates, to shield him from the imputation of "extreme presumption" in "suspecting a deficiency of knowledge on the part of the principal ministers of the executive power, with regard to the circumstances of Ireland." This modesty and generous attempt to "teach them, as if he taught them not," must insure to him their most grateful thanks. He is not, however, always so mystical; his praises of his country are less reserved; but he errs egregiously when he supposes that Britain "would soon cease to be an independent nation," if Ireland was no longer an integral part of the British empire. It is difficult, indeed, to conceive any idea more extravagantly preposterous than that of the separate independence of Ireland in hostility to Great Britain; it would be just as rational to suppose the universal extinction of individual property, and the solitary existence of men like the beasts of the field. That the prosperity of Ireland should

be incessantly studied by every British minister, all persons will admit: so far the following observations are just.

"The prosperity of a country which annually purchases manufactures from Great Britain, and rude produce from her colonies, to the amount of eight millions sterling; and which may acquire the means of purchasing infinitely more—of a country which now begins to supply Great Britain annually with near one million barrels of grain; and with other necessary provisions to the amount of upwards of three millions sterling; and which certainly might, with vast advantage to both countries, be rendered competent to supply as much as Great Britain could require—of a country from whence the seamen of the empire are chiefly fed—of a country whereof the trade now annually employs 1,200,000 tons of British shipping, yielding to their owners near two millions sterling; and which might give employment to a vast additional number—of a country from whence two millions of money, at least, are annually drawn by absentees residing in England; and whereof the expenditure conduces to swell the public revenue of the latter, and to give extraordinary encouragement to the industrious therein—of a country which adds near six millions to the revenue of the empire, and which, unquestionably, might be made to add, at no distant period, as much more—of a country actually encumbered with a public debt, amounting to upwards of seventy millions; and for the greater part of which Great Britain is responsible—of a country which must, yearly, remit two millions, in the shape of interest, &c. to public creditors in Great Britain; and which probably may be obliged to remit at least one-fourth more—finally, the prosperity of a country which furnishes at least 100,000 hardy and intrepid soldiers and seamen, for the defence of the empire; and which, with a rapidly encreasing population, might fairly be expected to furnish, if requisite, many, many thousands more, ought surely to excite a much greater degree of solicitude, on the part of the ministers of the crown, than the prosperity of any, or perhaps of all the foreign appendages of Great Britain: nay, as great a degree of solicitude as the prosperity of Great Britain herself can be deemed to demand.

"That every addition to the wealth of Ireland must, eventually, operate in augmenting that of England, is a truth which has long been received as indisputable among intelligent men; and which a multitude of substantial facts conduce to place beyond the sphere of controversy. The different manufacturers, the merchants, and the ship-owners of the latter have already had ample practical proofs of it. To promote, therefore, the prosperity of Ireland, is, in effect, the same thing as to promote that of England. In truth, it might safely be affirmed, that, under existing circumsta ces, a spirit of industry and enterprise ought to be much more munificently encouraged in the former than in the latter. In Ireland that spirit is still in its infancy: in England it has acquired sufficient strength,

Every natural advantage of England has been rendered productive: many of the natural advantages of Ireland still remain in a comparatively unproductive state. Ireland is, as yet, far from that point of internal improvement and proportionate national wealth which England has reached. Capitals may be actually employed with much greater profit in the former than in the latter; and, consequently, with greater effect in augmenting the general wealth of the empire."

Public tranquillity, it is candidly and justly observed, is indispensable to the prosperity of Ireland. Yet we fear that the late rebellion, which cost the country upwards of twenty-four millions of money, and more than 20,000 lives, has not sufficiently impressed the impetuous people of that country with a due sense of the value and necessity of general tranquillity, and industrious, honest habits of life. Mr. N. asks "what can Irishmen desire beyond a full participation of the prosperity of Great Britain; a full participation of the political benefits which Britons enjoy; a participation of the splendour, renown, and incolumity of the British empire?" "Ambitious and turbulent men," he adds, "may have other aims; but the good sense of an overwhelming majority of the Irish people will, assuredly, teach them to appreciate these enjoyments justly, and thus effectually frustrate the endeavours of those who would alienate them from Great Britain." When the author, however, speaks of the sugar distillation, he seems to wish himself for something more than an equality with England, in requiring the exemption of Ireland from the operation of the act for that purpose. He certainly mistakes the character of his countrymen, when he endeavours to encourage distillation in Ireland; it is no argument in its favour that the revenue on spirits should exceed 1,200,000*l.* sterling; this only proves the dreadful intemperance of the people who can consume such quantities of ardent spirits, for the export is very trifling. If their grain is abundant, England will always furnish a most advantageous market; if they wish to consume their own produce at home, then let it be in fermented and not distilled liquors. Ireland will never be an industrious and improving country, while it continues to make and consume such quantities of ardent spirits. The bill for the distillation from sugar, will, perhaps, tend to remedy this evil more than any other which could be adopted at the present juncture. On this subject, indeed, the author is by no means very explicit; although he has detailed the official statements of the number of licensed and seized stills for a series of years; yet, he has said nothing of the political, moral, or commercial

situation of the people, where these stills abound. This important information he appears not to have deemed worthy of attention. Yet it is a notorious fact, that wherever public or private stills are numerous, the people are indolent, poor, naked, and the country uncultivated. In the counties of Derry, (erroneously written by the author Londonderry) Donegal, and Fermanagh, this is particularly striking. Mr. N. tells us that " motives sufficiently forcible to impel individuals to prosecute the laborious task of collecting a varied mass of authentic information, respecting Ireland, do not, at present, appear to influence any class or description of persons in the British community." To remedy this apathy and defect, he has kindly furnished the public with a 4to vol. but, unfortunately, he has viewed all Ireland in the county of Cork, which is only one of its best cultivated parts. The same thing is apparent in his delineation of the Irish character, which applies more correctly to the South, than to the North, or East and West.

" The prevailing character," observes Mr. Newenham, " of the inferior order of the Irish community, an order whereof the proportionate numeral magnitude renders it worthy of peculiar attention, seems to be greatly misunderstood in England. Even among intelligent, and otherwise well-informed Englishmen, there obtains a persuasion, that the common people of Ireland are but little removed above the level of savages, in any respect,—that they have no true sense of religion,—that they are brutal and ferocious in their manners—that they are illiterate and ignorant in the extreme—and that the Roman Catholic clergy employ their influence, with effect, in keeping them so.

" The habitations of the Irish peasantry, it must be admitted, are, for the most part, little better than the huts of savages. The accommodations of the former, in few respects only, surpass those of the latter. The Irish peasant and the savage are almost equally capable of enduring hunger, fatigue, and inclemency of weather. And, perhaps, it may be added, that, owing to the past misgovernment of Ireland, the Irish peasant does not much excel the savage, in just notions of liberty, or in due respect for the laws and civil institutions of man. But here the resemblance positively ceases. In all other particulars, the Irish peasant will be found, at least, as far above the level of the savage man, as the well-housed, well-clad, and well-accommodated peasant of England. The religion of the former may not be quite so evangelical as that of the latter. But a high veneration for religion ; a firm reliance thereon ; a steadfast belief in all the articles of Christian faith ; and a scrupulous attendance at divine worship ; are, beyond comparison, more common among the inferior orders of the Roman Catholic Irish, than among those of

the Protestant English. An individual, utterly uninfluenced by a sense of religion, is rarely to be found among the former: but among the latter, especially in mining and manufacturing districts, the contrary is sufficiently notorious. Fierce, vindictive, and cruel, the Irish peasant confessedly is, when goaded, oppressed, and tyrannically treated, as he has often been. But when otherwise, he certainly eclipses the peasant of England, in all the minor virtues of civilized man, super-added to the hospitality and, occasionally, to the fidelity of the savage. Affable, compassionate, generous, flexible, ready to serve, anxious to please, generally submissive, respectful, where respect is known to be due, addicted rather to flattery than rudeness, the Irish peasant, when treated in an unaffected conciliatory manner, with that kindness he deserves, with that generosity he is ever disposed to exercise, with that frankness which allays his habitual suspicions, and with that restrictedly polite familiarity which gratifies his native pride, will seldom fail to endear him to his patron, or his benefactor, and to exhibit a character which, upon the whole, may be considered as not unworthy of a very high degree of philosophic approbation."

There is in this portrait, as usual with our author, a mixture of truth, falsehood, and error. It is an unfair comparison, and grossly erroneous indeed, to compare the mechanical attendance of papists and protestants at public worship; the latter well know that they can serve God every where, while the former are taught to consider their salvation, in some measure, as depending on their regular performance of certain ceremonies. "A steadfast belief in all the *Articles* of Christian Faith," cannot be so general among illiterate papists, as among the same class of protestants; as the one is taught only submission to his ceremonies, while the other is instructed in the reasons of his faith. If Mr. N. had compared the popish peasantry of England with those of Ireland, the inferiority of the latter would have been more justly ascertained. Flexibility is no characteristic of the major-part of the Irish peasantry; on the contrary, like all ignorant and bigotted people, their obstinacy is insuperable, till their extreme vanity is flattered to enthusiasm, when they condescend to comply with the wishes of others, in order to display their own fancied liberality. As to the rarity of unnatural crimes and infanticide in Ireland, these vices should rather be considered as connected with certain stages of civilization, than a national character. It is a very erroneous inference to conclude, that the absence of particular crimes proves the existence of virtue; it only evinces innocence which is virtuous in proportion to the temptation it has withstood. Infanticide will become more general in that country, whenever it is more difficult for a woman to

support herself and child, by her own industry, or when the extent of the population of the towns has diminished the general acquaintance with private affairs, and increased the means of escaping detection. As to the natural character of the Irish, it is admitted that they possess some excellent qualities; but they generally evince a curious and ill-digested compound of bitter and sweet, generosity and selfishness; pride, vanity, and meanness; humanity and ferocity; rudeness and sycophancy; impudence and modesty; all of which are often found tinged with the finest shades of genuine benevolence, or with the most unequivocal stains of extravagant diabolism. The members of the Church of England, in Ireland, are almost uniformly distinguished as possessing all that is good, in the aboriginal Irish character, without any of its defects. The protestant dissenters, although totally dissimilar from the Catholics, are yet not altogether unalloyed with the leven of presbyterian canting and litigiousness. Their selfish zeal, however, in behalf of the pretended emancipation of the Catholics, has completely subsided, and all the better disposed, and more rational part, are grateful that no further indulgencies have been granted to the Catholics, whose principles they now know to be inimical to true religious and civil liberty.

In detailing the circumstances of the harbours and geographical situation of Ireland, the author is sufficiently copious. Here his dear country receives a pretty *modest* portion of praise, such as that "there is no country in the world that can pretend to vie with Ireland." He enumerates 130 harbours, 70 of which are known and used in a sinuous coast, extending 1757 miles, although the circuit of Ireland, measuring from its 56 headlands, or promontories, does not exceed 887¾ miles. Its islands, also, contain seven harbours, making the whole 137, many "of them excel those of which any other country can boast." So much for Irish harbours, to which, of course, the English are nothing. That these harbours have not yet made Ireland the granary of the world is ascribed, by way of compliment, perhaps, "not only to a shameful want of public spirit, but an inveterate propensity to outrageous jobbing;" which, it is "well known, has almost uniformly" existed, "with a few individual exceptions, among the Irish community!" The Irish rivers, too, which fall into the sea, amount to the number of 94; but we should have thought, had the author been much addicted to abbreviation, that he meant rivulets, or, what a Scotsman would call *burns*. Perhaps, indeed, he has made his calculation during the time of winter floods, whereas we preferred the summer months to estimate the real magnitude of rivers, or

rivulets. The following instance of what the author calls *jobbing*, "from which no assembly authorised to raise money on the subject, from the House of Commons to the vestry, has been exempt," we think too extraordinary to pass unnoticed.

"Even among the charitable institutions the practice of jobbing has been conspicuous. In proof of this assertion, numberless facts might be adduced: one will suffice for the present. The expense per head of maintaining paupers, in the House of Industry, in Dublin, under the old corporation, was 8l. 6s.: under the new corporation, appointed in 1797, when provisions had become dearer, the expense was only 5l. 4s. 11d. the consequent annual saving, on 1,718 paupers, was 5,247l. 1s. 2d. which therefore may be considered as the annual amount of diversified jobbing, before the expenditure of the grants, for the institution in question, was properly inquired into."

Mr. N. acknowledges that the public works, undertaken for the improvement of the country, are twice as numerous and extensive as they were 30 years ago, although the average daily wages have risen in the south of Ireland, from 6½d. for labourers, to 10¼d.; and masons or carpenters from 1s. 5½d. to 2s. 9½d. This is surely a proof of the flourishing state of the country. The author's account of minerals and fossils is extremely imperfect; he seems not to know that there are numerous petrifactions, zeolite, zaffre, agate, sulphat of Barytes, &c. &c. in the country. The latter is particularly valuable, as being used in the preparation of lime for bleaching, according to the new process. Of the Wicklow gold mines he speaks with becoming scepticism. Those mines have never yielded metal sufficient to cover their expense, nor is it expected that they ever will. In treating of the value of land, the author asserts, that the most rapid and natural progress of a people in pursuit of wealth, is agriculture, manufactures, and lastly commerce. We believe every person the least acquainted with the nature of the wealth of nations, is convinced that commerce and manufactures, are sources of wealth, generally more abundant, though perhaps more changeable, than agriculture. Of the products arising from the culture of potatoes, the following statement will furnish some idea.

"The produce of potatoes to wheat is as 10 to 1, or rather, after making a fair deduction for the watery nature of the former, as about 6 to 1, in point of nutriment. A stone of potatoes will lose about one-twelfth by boiling. In the neighbourhood of Cork ten guineas are paid for an English acre of land to plant potatoes in; and those who pay it make considerable profit. For the same

purpose two shillings are paid for a square perch, Irish measure, contiguous to the circular road near Dublin; which is at the rate of 16l. per Irish acre, or 9l. 17s. 6$\frac{3}{10}$d. per English acre.

"The average produce of potatoes throughout Ireland is about 50 barrels from the English acre. By Mr. Rawson's mode of culture, however, 196 barrels of the potatoe, called the red-nosed kidney, have been obtained from the Irish acre, which is equal to 121 from the English acre. (Statistical Survey of the County of Kildare.) The writer has known 19$\frac{1}{2}$ tons, or 156 barrels of rather an inferior sort of potatoe, called Meldrum, obtained from one acre, English measure."

The English acre is as 121 to 196. The Irish statute barrel of wheat weighs 20 stones, that of barley 16, and that of oats 14. The English quarter of wheat generally weighs about 32$\frac{1}{2}$ stones, barley 28, and oats 21$\frac{3}{4}$. Mr. Newenham very gravely declares, that "the dung of cattle is not indispensably requisite to the progress of agriculture," and accordingly, in his country, little "attention is paid to its collection," as there is abundance of "good, natural manure." This proves the thoughtless laziness of the Irish peasantry, who, sooner than cut or prepare peat for fuel, in an adjoining moss, they will collect the cow-dung off the fields, and burn it in their fetid cabins! On the continent it is very common to see women and children gathering the dung, in baskets, as it falls on the public roads; in Ireland we find that they do not think it necessary, although no other manure is equal to it. Such, perhaps, is the consequence of its wonderful fertility. It is curious, however, to see the author in one page accuse the English of great ignorance of every thing relative to Ireland, and in another, betraying the same incapacity respecting his own country. "With the exception," he remarks, "of the counties of Wexford, Wicklow, Tyrone, and Antrim, limestone is found in the greatest abundance in every county in Ireland." (p. 74.) Surely Mr. N. should have known that the whole county of Antrim, from Belfast to Ballycastle and Bushmills, consists of limestone and coal, surmounted with immense columns and masses of basaltes, which, being broken in many places, the limestone is discovered at the surface. What, then, are we to think of an Irishman who pretends to write on the natural products of his country, and yet is ignorant that the chief curiosity in the kingdom, the Giant's Causeway, is not situated on, or connected, with limestone and coals? With a consistency somewhat similar, he observes, "the general aim of the Irish farmer is rather to extract a capital from the land, than to render a capital, previously acquired, productive of extraor-

dinary annual profit by the instrumentality of the land. This preposterous mode of proceeding originated in necessity, and was continued through habit." This, we must confess, is the first time that we ever heard poverty considered as a *habit*; but, at least, all will allow that it is a very miserable one Yet, notwithstanding our author's great knowledge, and superiority in discussing such matters, a little more just observation might have taught him that "this preposterous mode of proceeding," is the identical and only mode which can be adopted in every other country, until that it has acquired capital by manufactures or commerce. The labour of the artisan will long be better paid than that of the husbandman, and, consequently, the former may accumulate property, while the latter can only support himself and family As wealth increases, so does agriculture improve. Commerce has the same effect; and, in the vicinity of large towns, where wealth has been accumulated, either by manufactures, or foreign trade, the agriculture of Ireland is tolerably forward; whereas, in the interior of the country, remote from the residence of rich merchants, it is ruder than in any other country in Europe, not even excepting Portugal. This, indeed, is the usual progress of all states, however the champions of agriculture may theorize to the contrary; large capitals must first be accumulated by trade, and may afterwards, no doubt, be greatly augmented by agriculture. The advantages of Ireland are thus summed up by our author.

"With a situation, then, so eminently favourable to foreign commerce; with a coast so free from danger, and every where presenting safer and more capacious harbours and bays than are to be found in any other country, of equal extent, in the world; with so many noble rivers flowing through the land, in all directions, through the richest parts of it, through as fertile districts as any in Europe, through districts of unrivalled fertility, and terminating in harbours calculated not only by locality, but by every other requisite, for the prosecution of the most extensive traffick with every other nation under the canopy of Heaven; with such vast advantages in respect of artificial navigations; with such unequalled means of bringing all parts of the country, as it were, into contact one with another, and affording to each the varied markets of all the rest; with a climate so far removed from the extremes of heat and cold, as to permit the unhoused labourer to pursue his occupation, without danger or obstruction, throughout the year, and to insure an almost perpetual verdure to the pastures; with such an abundant supply of those minerals and fossils which are most necessary to the well being of man, and on which human labour and ingenuity may be exerted with the fullest effect; with

such productive fisheries, both off the coasts and in the rivers and lakes; with a soil so luxuriant and inexhaustible in many places, so fertile in most, and so capable in all others, of being rendered, at a trifling expence, highly and permanently profitable; with a singular assemblage of all the various requisites for becoming the great emporium of the commercial world, the theatre of industry and arts, the granary of the west of Europe, and the successful rival of all other countries, ancient or modern, in commercial opulence and national strength; how has it happened that Ireland was not long since what the sagacious sir William Temple affirmed she might become, "one of the richest countries in Europe?" How has it happened that she did not long since make what he affirmed she was capable of making, "a mighty increase of strength and revenue to the crown of England?" How did it happen that this fair Island, so profusely gifted with all the more valuable boons of nature, continued until near the close of the last century, in a state of comparative obscurity and national poverty? How did it happen that a spirit of industry, and a spirit of commercial enterprize, became completely extinguished among the active, quick-sighted, adventurous people of Ireland? The solution of these questions is far from being either difficult or uninteresting."

These questions we can answer in nearly as few words as the author has employed pages. The causes were, ignorance, the effect of which is the continuance of popery; poverty and indolence are the necessary consequences of devoting the whole of three days in the week to the worship of saints; domestic* strife, extinguished all laudable ambition; civil war rendered them vindictive and sanguinary; their vanity engendered avarice, which, almost always, defeats itself; their subjection to England was rather partial than complete; their nationality checked the progress of knowledge, and the reformation confirmed their religious bigotry and superstition. Since that period a secret

* The judicious Campbell says: "an epitome of the civil history of ancient Ireland is briefly this; divided and subdivided into a multiplicity of petty states, connected together by no bond of political union, cemented by no sense of common interest; each little community was to itself the centre and circumference of all its regards and all its attachments. With, perhaps, *greater animosity towards their neighbours than their national enemy.* They resisted separately, and were separately defeated. So that the observation of Tacitus is as applicable to them as the people who gave occasion to it. *Dum singuli pugnant universi vincuntur.*" This "animosity towards their neighbours," in modern days, instead of their "national enemy," the French, has been too apparent till within these few years.

Rev.

hostility to the existing government has been cultivated, and it has always been considered a merit to defraud the revenue and elude the laws. That spirit of enterprize which in other countries directs to noble purposes, was exercised by the Irish in smuggling, and privately distilling spirits; and when disappointed in these attempts, they either gave themselves up to the commission of the most cruel and sanguinary acts of revenge, or to despondency and emigration from their native country. Conscious of their inferiority to their English neighbours, yet too proud, or too uncandid to acknowledge it, and improve themselves, they turned all their ingenuity to effect the destruction, or overthrow, of what they secretly admired; hence their inconsistency and hostility to all rational improvement. Nor will Ireland ever be a prosperous or civilized country, until every vestige of that diabolical propensity to trample on honesty by defrauding the revenue, and eluding the laws, be entirely eradicated. Even to the present hour this disposition is not only considered innocent, but also meritorious, although directly contrary to the plainest dictates of common honesty. An inclination, or dis-inclination to smuggling, might be considered as the truest barometer of patriotism and national honesty in society.

The second part of this treatise is devoted to the investigation "of the Causes which frustrated the natural advantages of Ireland." Here the author exhausts his vituperative vocabulary on the Irish parliament, for almost two centuries; and even the Irish bishops, who were natives of England, are represented as "being very punctual in their attendance," in the House of Peers, with no better motive than to assist in *crushing* Irish prosperity! With every possible disposition to construe the author's motives in the most favourable manner, we must deprecate such unwarrantable and irrational insinuations, as equally false, illiberal, and base. It would be difficult for the author, or any other man, to shew what advantage can possibly arise to the present generation from such invective, against a government which has not existed for more than a century, and which, since the union, must be totally inapplicable to Ireland. It would be just as wise and proper to abuse the present ministers for the despotism of Oliver Cromwell, as to vilify the whole Irish nation, in the present day, for the political errors of its former governors. If the author wished to shew the causes why Ireland is not so wealthy and civilized as England, he might have pointed to those just and natural ones, we have above stated. Of his silly invective we extract the following as a specimen.

"To cramp, obstruct, and render abortive the industry of the Irish, were the objects of the British trader. To gratify commercial avarice, to serve Britain at the expence of Ireland, or to facilitate the government of the latter, were the varying objects of the British minister. To keep down the *papists*, cost what it would, and to augment their own revenues by the public money, instead of urging the adoption of wise, liberal, and patriotic measures, calculated to quadruple the rents of their estates, were the objects of the reputed representatives of the Irish people, and to secure themselves from retaliations on the part of the Roman Catholics, whom they were encouraged to persecute, and taught to dread, was the general object of the Irish gentry."

This, and much more in the same style, is followed by most dull details of "English statutes, restrictive of the trade of Ireland." "Irish acts favourable to British merchandize." "Irish acts of an illusive and inefficacious nature, professing to aim at the attainment of public benefits," "British acts occasioned by necessity favourable to Ireland." And all of which are represented as designed solely to injure and oppress Ireland! To crown the whole, it is added, "the Protestant interest is still successfully employed as a subterfuge, by those who act under no other impulse than the *amor sceleratus habendi!*" But why, it may be asked, all this violent abuse? because this "western paradise" the "island of Saints," is neither so rich, so populous, nor so civilized as England. Several of the Irish acts of parliament to encourage agriculture, being ineffectual, owing to the perverseness or the poverty of the people, the author unblushingly declares, that it was because the Irish representatives "were either compelled or bribed to debar their country from participating those benefits which England had enjoyed, and still hoped to enjoy exclusively!!" Yet, in the section on "the origin and progress of religious animosity in Ireland," the author writes like a man of sense.

"The history of Ireland may be said to exhibit little else than a mournful series of calamities issuing from a strict combination of religion, politics, and passion. This disastrous combination has subsisted in Ireland for near two hundred years. The political events and vicissitudes which characterize the Irish annals strongly tended to confirm it. And the measures and practices, consequent on these, had the necessary effect of giving birth and energy to that ruthless religious enmity, among the Irish people, which so powerfully operated in distracting, debilitating, and disgracing their country, in a peculiar and most deplorable manner.

"At the time when other European nations were seceding from the

church of Rome, there were no inducements to religious innovation in Ireland. The Irish were satisfied with the religion of their ancestors. The Protestant religion was promulgated among them under signal disadvantages.

" In other countries, the usurpations and exactions of aspiring and avaricious popes, the pretensions and refractoriness of arrogant prelates, alarmed and irritated those who exercised the sovereign power. The wealth, luxury, sloth, and profligacy of the clergy, in general, excited envy, contempt, and disgust. The mutual obloquies of the Antipopes, and the scandalous practices of the court of Rome, made deep impressions on the public mind. Literature, with its concomitant spirit of enquiry, began to spread among the laity. And finally, under the auspices of the powerful, and in the midst of circumstances eminently propitious to its progress, the work of religious innovation was undertaken, pursued, and, wherever a local spirit of liberty lent its aid, accomplished.

" But in Ireland, the arrogated authority of the Roman Pontiffs, to which, by the way, the rough, unmanageable Irish Septarchs appear to have slowly and reluctantly submitted, was exercised comparatively without offence. Those who were vested with the powers of government were neither insulted nor contravened by imperious ecclesiastics. The wealth of the church was not coveted by prodigal or avaricious Princes, nor sought after by rapacious courtiers. The morals of the clergy had not become subjects of general reprobation. The extraordinary piety, benevolence, and learning for which the Culdees, or primitive monks of Ireland, have been celebrated, had, it is true, ceased to adorn the Catholic religion; its antiquity, however, implying the continuous respect of successive generations, not being counteracted by adverse circumstances, was perhaps not less instrumental than their virtues and talents would have been, in rendering it an object of high veneration among the Irish people. The crimes which had disgraced the pontifical tiara, and the enormities of the contending popes, were almost wholly unknown in Ireland. It was too remote from the theatre of these abominations, and, in every respect, too much detached from the rest of Europe, to experience those effects which they produced on the continent. The monkish superstitions, delusions, and absurdities, and the heathenish rites, and other abuses by which the Roman Catholic religion was so lamentably vitiated, in the dark ages, were far from being utterly unsuitable to the rude, ferocious, and lawless inhabitants of Ireland. Learning was confined in the cloisters. Inquiry was neither encouraged nor facilitated. Nor, though licentiousness was prevalent, did a spirit of liberty exist. In short, none of the various motives, by which other nations were urged, or gradually disposed to separate themselves from the Romish communion, operated in Ireland. All descriptions of the Irish submitted blindly and heartily to the guidance and dictates of the Roman Catholic priesthood.

" Such was the condition of Ireland when the new religion

of England was announced to the natives of the former: a religion which they were evidently unprepared to embrace: and which, moreover, was completely destitute of the support it required. Its ministers did not dignify it, in Ireland, by striking instances of austerity or fortitude. They did not propagate it by superior zeal, learning, or address. They were neither competent, nor do they appear to have been even solicitous to forward its reception. Besides, it was far from being uniformly countenanced by the chief governors of Ireland. It was hastily established by law. It was peremptorily obtruded on a bigotted people. The Roman Catholic Irish were required to relinquish their ancient form of worship, and follow the new one of the Protestant English; without being previously alienated from the former by a perception of its errors, or allured to the latter by the virtues, talents, and examples of its ministers. They were required to renounce the religion of their forefathers, and to embrace the religion of strangers; a religion professed, in Ireland, exclusively by the successors of those adventurers and invaders by whom the native Irish had been plundered and cruelly oppressed; by the successors of those who, for a vast series of years, had effectually endeavoured, under the impulse of despotic principles, accompanied by political improvidence, to exclude them from the operation of those equal English laws by which they ardently desired to be governed; thus keeping them exposed, without a possibility of legal redress, to their own extortions, encroachments, and sanguinary excesses. The Roman Catholic clergy, invariably respected and beloved by the laity, both on account of their sacred office and their birth, were authoritatively supplanted for adhering to their ancient faith. And the religious houses of Ireland precipitately suppressed, without any provision being made, as in England, for those multitudes of paupers who were thus bereft of their customary means of support. In the midst of such peculiarly inauspicious circumstances, the extremely limited progress which the protestant religion made in Ireland, while it was rapidly gaining ground in England, can afford no matter of surprise.

"The religion of the Church of England having made no progress among the native Irish, the insurgents were all Roman Catholics. A considerable portion of the English armies, by whom they were subdued, were Protestants. Among individuals belonging to these, and among other English Protestant adventurers and undertakers, vast tracks of the confiscated lands of the Roman Catholic insurgents were distributed:* and some time after, a large colony of Protestants was planted, under circumstances of great rigour, in the northern counties, where the descendants of

* 2,836,837 plantation acres, or nearly the whole of the province of Ulster, was forfeited in Elizabeth's reign; 574,628 acres were, according to Moryson, forfeited by the rebellion of Desmond.

the ancient Irish had longest preserved the domains of their ancestors.*

"Thus was laid the foundation of that inveterate, ruthless, religious enmity, which has been the peculiar curse of Ireland for two hundred years. The Roman Catholic and Protestant religions now begun to be connected with adverse political objects. The idea of an insatiable plunderer now began to be associated with the idea of a Protestant, in the mind of a Roman Catholic; the idea of a refractory, vindictive rebel with the idea of a Roman Catholic, in the mind of a protestant: and such were the unfortunate events which soon followed, that, before the lapse of half a century, these associations experienced an accession of almost every idea that can inflame and exasperate mankind, excite and give destructive energy to every malevolent passion by which human nature has been deformed."

Mr. N. appears surprized that the papist and protestant should dispute respecting "a few different *speculative* articles, and the observance of a few different rites, *confessedly inoperative* in *social life!*" Does he mean to assert that the authorized profanation and debauchery of the sabbath, and the abstaining from labour on all the saints days, are "*inoperative* in social life?" If about three-sevenths of people's time must be devoted to prayers to saints, will that be "inoperative" on the quantum of industry? Is there any instance of a popish country being so industrious and so wealthy as a protestant one equally situated? Has the monstrous practice of violating common sense, in pretending to convert the farina of potatoes into *flesh*, no operation on "social life?" Has not the jugglery of popish priests contributed, according to his own confession, to check the progress of knowledge, impair the rational faculties, and diminish human virtue? But a writer who will stoop to colloquial expressions, and define an Irish protestant thus, "a man who d—ns the papists and never goes to church," (p. 177) cannot be a very impartial or accurate observer of men and manners. From such an author we are not surprized to see the ingratitude of the papists, for the indulgence granted to them, excused by the palpable falsehood that it was rather "conceded through *necessity*, than bestowed through benevolence." So injudicious an advocate does more injury

* Clarendon's History, vol. iii. p. 157. Of this colony, Sir John Davies speaks, perhaps prophetically, thus: "It will assure Ireland to the crown of England for ever; and finally make it a civil, and a rich, a mighty, and a flourishing kingdom." History of Ireland p. 102.

than good to any cause. In like manner his chapter, which he calls "a digression on corn bounties," details a great number of erroneous and ineffectual attempts of the Irish legislature to improve the Irish agriculture; all of which Mr. N. in the liberality of his heart, positively declares, were the consequence of *predetermined resolution* to injure Ireland; although any man, not quite a bedlamite, who had witnessed the abortive measures of the English parliament in 1800, would have concluded, that there is some difficulty in the thing itself. The following note on the distilleries and "illegal stills," will shew what is the actual practice in that country: "16 stones of barley are equivalent to 12 of malt, which make 6 gallons of whiskey; from 11 stones of oats 5 gallons are extracted."

"The number of legal stills in Ireland in the year ended 5th January, 1803, as returned to parliament, was 117; and their contents 88,960 gallons. The number of illegal stills seized, as above, in 1802, was 4,131. If these contained only 22 gallons, on an average, each, their contents would amount to 90,882 gallons; or 1,922 gallons more than the contents of all the legal stills in Ireland in the year 1802, when 4,805,196 gallons paid duty. The number of licences granted to retailers of spirits in the year ended 29th September, 1803, was 10,180. The quantity of spirits that paid duty in the year ended 5th January, 1803, was 4,805,196 gallons. Each retailer, therefore, one with another, appears to have sold 472 gallons, besides a large proportion of illegal spirits, and also foreign spirits. But to those who are acquainted with the circumstances of the country publicans, in Ireland, this is not credible. That a vast number retailed spirits without licences is the fact. An advertisement from the Mayor of Cork, in 1805, announces his having received information that 200 persons, in that city, did so."

To Mr. Foster, the present chancellor of the Irish Exchequer, the author, with more truth and justice than usual, pays some compliments, for his "corn bounty and regulation bill," introduced in 1783, which has increased the annual products of the country 3 millions sterling. This bill, also, doubles the value of land every 19 years, and has been of incalculable advantages to the papists, even according to the authors confession; but he perplexes himself extremely, to discover whether Mr. Foster meant it so, as he is a decided opponent to popish presumption. To the corn laws he likewise attributes the rapidly increased population of Ireland, which in 1804 he calculated to consist of 5,395,436 souls, and to be increasing annually 91,448; so that in 1809, if we could believe the author, there must be 5,852,676 persons in that country.

This is a designed exaggeration to render the preponderating proportion of the papists to the protestants still greater. As the author does not stop with facts, nor care for truth when it militates against his views of the abolition of all religious establishments, we do not think it necessary to expose the obvious fallacy of his statement at greater length. Of the map of Ireland, by Todd Jones, (who is now himself reformed we understand) containing the confiscated property of papists, Mr. N. says "it is hard to say with what view it was published;" but we believe that he has as few doubts as we have of the insidious, and we must say atrocious *motive* which led to such a publication. On the rebellion of 1798, some very just notions occur, and also some not less extravagant.

"The Roman Catholics had now become universally discontented, and very generally alienated from the government, or exasperated against it. The advocates for parliamentary reform, though greatly diminished in number, were, if possible, still more zealous than they had been. Republican principles, analogous to those which were operating in France, were cherished by the Dissenters in the north. The pressure of tithes, and exactions of those who levied them, were as grievous as ever. And there existed a secret, well-organised, and active society, that of the United Irishmen, the real objects whereof were to separate Ireland from England; to establish a republican government in the former; and to abolish utterly, not only every disqualification on account of religion, but likewise all church establishments. The seeds of rebellion were every where sown; and the means of bringing it to maturity were now in full operation."

Here the author asserts that the government fomented rebellion in order to carry the union, and states it as a fact, "that notorious rebels, men who belonged to a committee of assassination, were liberated without prosecution, and suffered to remain at large." Thus, one party accuses the government of rigor and cruelty, while another vilifies its lenity, and attributes it to bad motives! The terms of the union are next abused; but the author is greatly deficient in talents and knowledge, to form just notions on the subject. As a proof of what we have advanced, respecting the disposition of the Irish to resist or evade the revenue laws, we insert the following.

"Among many other instances which might be adduced to shew the expense attending the collection of the Irish revenue, the following one, taken from the report of a Committee which was appointed a few years before the union, is conspicuous. Expenses of the district of Clare and Ennis 221l., produce 141l.: expense

of the district of Ballyraine 1101l., produce 678l.: expenses of the district of Baltimore 2,938l., produce 180l.: expenses of the district of Newport and Foxford 803l., produce 421l.: expenses of the district of Dingle 2,325l., produce 613l. Total of expenses 7,388l.; total of produce 2,333l. The expenses of revenue cruisers and barges for 10 years to 1794, was 231,565l.: the amount of seizures, same time, was 53,649l. The rate at which the Irish revenue was collected, from the year ended the 25th of March, 1775, to the same month in 1794, was 14l. 18s. 11d. per centum."

With the concluding remarks on religious concord, and the excellence of the Irish character, we shall take our leave of a work, which we are sorry to say has not afforded us one new idea, and which is no little reprehensible, both in matter and manner. We are, indeed, persuaded that the majority of thinking Irishmen will not feel very grateful to the author for his endeavours, and as he defends *ingratitude* in the catholics he cannot expect any thing else from them. Still, however, we are willing to believe that he has failed rather from inability than any bad design, as many contradictory facts appear in his work.

"Every individual Irishman, considered merely as a member of society, without reference to his particular profession or pursuit, must, if he advert to the mischiefs of religious enmity, earnestly deprecate its continuance. Under the fatal influence of this species of insanity, it is notorious that those relative duties, the discharge whereof conduces to render social life preferable to solitude, are frequently disregarded altogether; generally performed in a reluctant and imperfect manner; and very seldom with that alacrity, cordiality, and precision, which confessedly have the effect of converting a duty into a favour; and ultimately that of strengthening the bonds of amity between man and man. It evidently heightens the various vexations necessarily incident to human intercourse. It occasions distrust among those who are constrained to associate together. It aggravates malice. In many instances it completely blasts domestic happiness. It frequently precludes a reciprocity of kindness between neighbours. It generally proves a cause of unsociable reservedness. It is often accompanied with disgusting disingenuity, alienating partiality, and even shameful injustice. It serves to excite all the malevolent, and to repress, or limit in their operation, all the benevolent affections of human nature. It is manifestly inconsistent with a performance of Christian duties; and those who act under its sway, are, indisputably, so far, practical apostates from Christ, whose inestimable precepts and divine example did equally and uniformly tend to promote, among mankind, forbearance, gentleness, and universal love. Viewed in all its various effects in public, and in private life, it may warrantably be pronounced a moral curse of unequalled magnitude.

"It is besides so thoroughly incompatible with the more conspicuous native qualities of the Irish general character, and the prevailing natural propensities of Irishmen, that if we adverted to this consideration alone, we could scarcely apprehend its surviving the present generation; now that the concurrent agency of those principles of reciprocal animosity, which were artificially connected with the Protestant and Roman Catholic religions, has ceased. The constituent qualities of the Irish character, have confessedly, upon the whole, a much stronger and more direct tendency to promote amity and concord, than to eternize enmity and discord: to augment, than to diminish the happiness of social life. Austerity, inflexibility, moroseness, despondency, and a propensity to brood over imaginary mischiefs, and remote problematical dangers, are certainly not the distinguishing features of the general character of the Irish. On the contrary, that character, though by no means free from very considerable blemishes, obviously presents a rare assemblage of the most attractive, conciliatory, and generous qualities. The frankness, the affability, the vivacity, the good humour, the flexibility, the sympathy, the cordiality, and the sincerity of the Irish, are generally known and admired. They are not by nature disposed to permanent mutual animosity or repulsion; but by nature impelled to friendship and conviviality; and by nature eminently qualified to impart and enjoy the utmost degree of social happiness. Such qualities and such propensities are obviously calculated to accelerate the extinction of religious enmity.

Sketches of Truth, Moral and Religious; with a reference to the Alliance of the Church and State. Three Vols. 12mo. pp. 443. 15s. Newcastle, Cradock and Joy, London, 1808.

TO generalize, is not an easy task, and reasoning, in an abstract form, is frequently suspicious; it hath "come to us, sometimes, in such a questionable shape," that, we confess, we took up these little volumes with no small degree of distrust. Nor were the first pages very pleasing to us. But, as we proceeded, the cloud of obscurity was gradually dissipated; and the appositeness and familiarity of the exemplifications were such, that we perceived more and more clearly, the propriety and justness of almost every general position. We say almost, for to some part of our author's speculative doctrine we do not readily subscribe.

"Some metaphysicians," say our author, "would confine TRUTH solely to the mental operations of that microcosm, man. Were any one who enjoys the free use of the five senses disposed to argue with Locke or Hume, he might ask a disciple of Hume, to what purpose those grand appeals to external sense by miracles? To what purpose did Thomas feel, and the other apostles see, the body of Christ

after his resurrection? To what purpose the evidence of history? The advocates of Hume will answer: the senses impose upon us. This may be; but it is only then, when the senses are not rightly directed; or, when one sense usurps the office of another, as when a man determines by his eye, the size, solidity, roughness, smoothness, hardness, or softness of things tangible.—Who has heard, that a disciple of Berkeley, or of Hume, ever ran his head against a stone-wall in broad daylight, with his eyes open? Or, that any one of John Locke's scholars ever mistook black puddings for white; or was accustomed to stir the fire with his finger for want of a poker; notwithstanding they believe that the wall, which they see, exists only in the mind, and that there is no truth in colours, and no heat in fire?" pp. 9, 10.

This is a part of the second sketch, entitled "*Truth, where it exists.*" In the seventh sketch "*On Law,*" we have this note: "Oaths are sometimes carelessly worded, as well as irreverently administered. The tenor of a certain description of oaths, "to the best of my knowledge and belief," is very extraordinary. "Knowledge," implies certainty, as far as a man's senses are concerned; but this certainty is neutralized by the term that follows it, "Belief;" which, however strong it may be, cannot amount to Knowledge. That oaths are administered by Mahometans with more solemnity than they are amongst Christians, will appear from the following account.

"In a trial at the Old Bailey, June 3, 1808.—Denmaer, Ismael, and Amaar, three of the Lascar tribe of Indians, were examined, and sworn upon an illuminated Koran, provided by the East India Company. The ceremony was extremely impressive. Being told that the book produced was the book of their prophet, they bowed most reverentially over it; then, taking it by turns in their hands, they placed it, each one severally, upon their heads, and removed it again three times, bowing over the volume at each time; they then kissed it three times, and again, each one of them, alternately, put it on his head, where he held it with both hands all the time he gave his evidence." pp. 34, 35.

We think the sketch which relates to the delicate question, whether "Truth supports the British Throne?"—a good delineation.

"No one can be so absurd as to imagine, that the King, as a man, is incapable of sinning. As he stands in a more elevated situation than any of his subjects, so his temptations to evil are proportionably stronger, and more numerous than theirs. But how cheering is the reflection to every lover of truth and loyalty, that our Sovereign, however he may be assailed by temptation, and external objects from one sense excluded, is still able to discriminate truth

from falsehood!" [This is clearly evinced by the King's rejecting a late bill, the principles of which were inconsistent with the coronation oath.] "The confidence expressed by David when he was in trouble: "wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about;" may with equal propriety be uttered by the British King now, as it was by the Jewish monarch formerly." "Should the ministers of a British monarch, at some future period, abusing the confidence reposed in them, so manage and train, and bend and trim, the two great branches of the tree of the constitution, as to deprive the subject of the shelter he has a right to claim from it, what allegiance in that case would truth require of the subject as the monarch's due? A nice question this: truth determines one way; man, another. May the time be far distant, when a British subject, dreading the effects of the ill example of his sovereign as a man, on the morals of the people, shall think it his duty to pray, that God would in mercy turn the King's heart from evil to good; or set over the people a more religious man to be their King." pp. 43, 44.

"In touching the subject, whether truth influences the British Parliament in all its measures."—The author seems to be aware of his danger: Incedis per ignes, Suppositos cineri doloso." But he finishes his sketch very happily. There is an airiness and a delicacy in the portrait, with some degree of humour. There is a great deal of humour, indeed, in several parts of this performance; and we are often reconciled to a dry topic by the writer's vivacity. To the sketch "on public manners," we are attracted by a playfulness which is extremely amusing; particularly where "the neck in body clothes, and the neck in nudity," are satirized.

We cannot resist the temptation of quoting a part of what our author says of the Edgeworths, in his sketch "on Education."

"There are many treatises on Education, written by *professed Christians*, in which not only there is no *true notion of God*,* *as the father of our Lord Jesus Christ*, but not even such a notion of God, as one of the old heathens might be supposed to inculcate. Suffice it to instance one large work of two 4to. volumes, consisting of 775 pages, entitled "Practical Education," by Maria Edgworth, and by Richard Lovell Edgeworth. These authors have purposely excluded religion, and the notion of a God, from their system. To cite their own words. "With respect to what is

* The Edgeworth's were born, we believe, in a Christian country. But do they *profess* themselves christians? Do they regularly attend any place of public worship? We have heard, not. But we may have been misinformed. Rev.

called the Education of the heart, we have endeavoured to suggest the easiest means of inducing useful and agreeable habits, well regulated sympathy, and benevolent affections." And a little farther in the same page, they say: "On religion and politics, we have been silent, because we have no ambition to gain partizans, or to make proselytes, and because we do not address ourselves exclusively to any sect or to any party." And so, lest the mind should be perverted from its well-regulated sympathy, and benevolent affections, it is *not* to be directed to the contemplation of its great author, the source of all benevolence! A house built upon the sand, indeed! But, when the mind begins to reflect and compare, it is impossible to keep it perfectly in equilibrio, without some bias or inclination, or (if an obnoxious term must be used,) *prejudice* to either right or wrong. And, it must be allowed, that where there is no middle way, to be prejudiced in favour of right is preferable." "The reader will observe, that in volume first of "Practical Education," is a chapter of eighteen quarto pages on obedience; followed by a chapter of thirty-five quarto pages on Truth? On what principle? Not on that principle which the writers were bound to support, to maintain and to cherish, both in themselves and in their young pupils, by the christian names they bear, Maria and Richard Lovell, and by the names given (at Baptism no doubt) to those engaging children, whom they are pleased to introduce to the notice of the reader. But, consistently with their plan of Education, the exhortation at the close of the office of baptism, ought to run in this form—"Forasmuch as this child has promised by you his sureties, to renounce the devil and all his works, to believe in God and to serve him, you must *take care to forget*, that it is your parts and duties * * * * * * and chiefly you must be cautious, that he may not be taught the creed, the Lord's prayer, and the ten commandments *in any tongue*, or be instructed in any of those things which a christian ought to know and believe to his soul's health." Philalethes would have every one consistent with his profession: and he thinks it reasonable, that a saving clause should be inserted into the office of baptism, for the sake of the consciences of professing sponsors." pp. 136, 137.

In the introduction to the second volume, the author intimates, that to the censure of having omitted religion, Mr. Lancaster's system of Education does not appear to be liable. And "if (says Philalethes) we may determine from the account which he has published of his institution, it is a laudable and successful attempt at improvement. Mr. Lancaster's system is more especially calculated for the lower classes of society; it is upon a grand scale." We have said so much upon this subject already, that we shall observe only, in this place, that the cunning of the quaker, seems to have imposed on Philalethes. To the mechanical part of Lancaster's plan, we certainly do no not object; but his religious system is, every way, exceptionable.

We have dwelt so long on the topics of the first volume, that we hasten to transcribe the contents of the work; which we must not omit in justice to the author. And we shall endeavour to make room for a part of the addenda to the twenty-seventh sketch, containing a curious description of the Paschal supper, from Maimonides.

Sketch 1. Truth, whether it exists.—2. Truth, where it exists.—3. Society not founded in truth.—4, and 5. Law derived from confusion.—6. Society not dependent on truth for its support.—7. Law, the profession of --- at variance with truth, and supported by confusion.—8. Whether truth supports the British Throne.—9. Truth, whether influencing the British Parliament in all its measures.—10. Truth, in what degree connected with political expediency.—11. Public faith, whether founded in truth.—12. Public manners, whether founded in truth.—13. Whether the religion, which is established by the Legislature, is necessarily connected with truth.—14. Of a legal religion, which is founded in truth.—15. Of education, as founded in truth.—16. Of a religion founded in truth; the church, visible and invisible.—17. Of a church; and of the terms, a legal church, a true church, a false church.—18. Of the Church of England as a legal church.—19. Of the articles of religion in the church of England.—20. Of the constitutions and canons of the church of England ---21. Of a national liturgy as a pre-composed form.---22. Of the liturgy of the Church of England.---23. Of the morning service, to the creeds.---24. Of the creeds.---25. Of the collects to the end of the morning service.---26. Of the litany.---27. Of the Communion.---28. Of Schism."

The Paschal supper is thus described by Maimonides.

"In the first place, they mingled a cup of wine to every one of the company; and the master of the family praising God, the Creator of the fruit of the vine, in the ordinary form which they use at other meals. He, and they all drank: beginning so, and consecrating the paschal action, which they were going now to celebrate. And now, after they had washed, with a common prayer used at other washings, the table was set, furnished with bitter and sweet herbs, unleavened bread, a sauce, red like brick, and the body of the lamb, for that is their manner of expression, together with the flesh of the solemn peace offering. When the table was so set, the master, blessing God for having created the fruits of the earth in the ordinary form, and as at other times they use to do, took of the bitter herbs about the quantity of an olive, and dipping them in the red sauce ate of them, and distributed as much to each of the rest. After this, the table was to be removed a little way from him, to give occasion and space for the questions, supposed in Exodus xii. 26, about the particularities of this supper. And in answer to them the master tells the story of the miseries of their forefathers; using also the

words in Deut. xxvi. 5. 'A Syrian ready to perish was my father, &c.' Upon this the table was brought again; and he, taking the paschal lamb into his hands, and elevating it, proposed to himself the question, why it was offered, and gave the reason. And so he elevated, severally, both the bitter herbs, and the unleavened bread: and, after all the several reasons given, he subjoined a hymn. Let us therefore celebrate, praise, extol **** him, who has done so many and so great, and such stupendous wonders ********* to him let us sing hallelujah, praise the Lord ye servants of the Lord **** concluding so---Thanks be to thee, O God, King of the world, who didst redeem us and our ancestors, and hast brought us to this rite. Here they all drank again, in the same manner as at first, and washed again likewise---here again (as it were) beginning the supper. For, then, he (the master of the family) took two unleavened cakes, and dividing one, he put one half of it over the other cake, the other cake being, as they say, to remind them of their former poverty, and so said over the bread a blessing. After, he dipped a piece of the cake, with some of the bitter herbs, in the sauce and ate, having blessed God with a proper prayer, and distributing to the rest, they ate likewise. So, with a proper prayer they tasted of the peace offering; and with another, of the lamb; and, after, they fed freely of what was before them. Only, each was bound at the close of the supper, to end with some of the lamb, as they now do with a piece of one of the half cakes, which they substitute in place of the lamb. When they had done eating they washed their hands: and each having a third cup distributed to them, the master having said over it the grace after meat; and it is thence termed the cup of blessing, they drank it off. And then there was another, the fourth cup, put into their hands; and the hymn being recontinued, with its proper conclusion, they, again thanking God for the fruit of the vine, drank that also; and, after that, no more that night; it being now towards midnight, and they being after this to meditate, yet on their paschal deliverance. Thus, according to the tradition of the Jews, the paschal supper was celebrated, while their temple stood: and ever since it has been kept much after the same manner though the paschal lamb has been wanting; and, possibly, if I might be allowed a guess in this matter; this supper might have been observed, as now it is, without the sacrifice, even when the temple was in being, by such, as after the first dispersion by the Assyrian, and Babylonian kings, continued afterwards in remote parts; and not being able to keep the feast at Jerusalem by reason of their distance, were, however, willing to keep up the solemn memorial of that great deliverance in the best manner they could, and as it is now done?" Vol. 3, pp. 94. 97.

It now becomes unnecessary for us to say more, than that we think our readers will be glad of a further acquaintance with the ingenious and learned Philalethes.

Porter's *Travelling Sketches in Russia and Sweden.*

(*Concluded from p.* 22.)

AFTER mentioning the contempt in which mercantile people are held in Russia, where none but slaves or their offspring become merchants or physicians; and stating the height of Peter the Great to have been 6 feet 7 inches, he proceeds to describe the horrid punishment of the *knout*, still practised in that country. The executioner is represented as of herculean size, receiving ten rubles, 45s. a year, and *generally knouting* one person every month. His apparatus consists of a leathern wallet hung before him, in which he carries a pair of iron pincers for slitting the nose, and another instrument for marking the forehead. "It was shaped like a round brush, being strongly set with iron teeth. The knout, or whip, is formed thus: its handle is of wood, about a foot in length, very strong, and hard woven round with leather. To this is attached a stout and weighty thong, much longer than the handle, fastened in the manner of a flail. Next comes a well-dried strip of Buffalo's hide, much like pliable horn. This the executioner puts on the knout afresh every 20 lashes; its shape is tapering, being full a quarter of an inch thick and very long. The executioner, putting the thong fast between his legs, raises the machine over his head and makes a straight down cut, which made a hollow in a thick board deep enough to cover the finger." "It is deemed reproachful to touch the knout." Formerly the office of *knouting* was deemed honorable, performed by the grand dukes of Mocovy themselves, and merchants often paid large sums to be allowed to fill it. Time, however, has changed these ideas, and it is now decreed hereditary in a family, in order that no difficulty should arise in obtaining a person to execute such a hideous task. The wretch which the author saw undergo this punishment was a coachman who had murdered and robbed his niggardly master.

"The place," says Mr. P. "generally allotted for public executions, is near the Neva; being an open and muddy plain. When I arrived, a few companies of grenadiers were drawn up in line; and the natives were pouring upon the ground in multitudes. The gravity of their rough visages, mingling with the fierce visage of the Cossacs, and the severe gloom of the police, gave an expression of horror to the crowding groupes more consonant with the expected scene, than the noisy mobs beneath the gallows at the Old Bailey.

"Ten o'clock in the morning was the appointed hour; but more

than another hour elapsed before the criminal was brought to the place of punishment. He was a robust and fine-looking man, with light hair and beard ; possessing not one trait in his face to announce him capable of murder, or of even less terrible crimes. Had I been called upon to declare my opinion of that man's disposition from his face, I should have pronounced him every thing that was meek and harmless. I am no physiognomist ; and must leave this apparent contradiction of their science to be settled by those who are.

" The poor wretch, attended by part of the police, had been walked through the streets ; in order to shew him to the populace, and to strike them with horror at his guilt. As soon as the procession arrived in front of the troops, a circle was formed, and preparations made for the instant commencement of the execution. A paper being read aloud in the Russ language, which, most probably, was an account of his crime and sentence, he was speedily stripped of his clothes, leaving on his person only a pair of loose trowsers. In the midst of this silent groupe (and awful indeed was their silence) stood, firm and well-secured, a block of wood, about three feet high, having three cavities in the top, to receive the neck and arms. Being fully prepared for his dreadful punishment, the unhappy man crossed himself, repeating his *Gosperdian Pomelea* with the greatest devotion. The executioner then placed him with his breast to the board, strongly binding him to it by the neck and the upper part of his arms, passing the rope close under the bend of both knees. Thus bowed forward, the awful moment approached. The first stroke was struck, and each repeated lash tore the flesh from the bone. A few seconds elapsed between each ; and, for the first ten or twelve, the poor sufferer roared most terribly ; but soon becoming faint and sick, the cry died away into groans ; and in a few minutes after, nothing was heard except the bloody splash of the knout on the the senseless body of the wretched man. Oh ! if God punished so, who could stand before his judgment seat ? Had the compassionate Alexander beheld it, I believe that this would have been the last infliction of this tremendous punishment.

" After full an hour had been occupied in striking these dreadful blows (and more than two hundred were given him) a signal was made from the head officer of the police, and the criminal was raised a little from the block. Not the smallest sign of life seemed to remain : indeed, so long did it appear to have fled, that, during the half of the lashing, he had sunk down as low as the ligatures which bound him would allow. The executioner took the pale and apparently lifeless body by the beard, while his assistant held an instrument like a bush with iron teeth, and placing it a little below his temple, struck it with the utmost force, and drove its pointed fangs into the flesh. The opposite temple and forehead received the same application. The parts thus pierced, were then rubbed with gunpowder, to remain, should the mangled sufferer survive, a perpetual mark of his having undergone the punishment.

" You would suppose that rigour had exhausted all her torments,

that justice was now appeased! But no; another punishment yet remained to deprive the nose of its nostrils. The inflicting pincers, something like monstrous curling-irons, were inserted up the nose of him whom I supposed dead; (and indeed I only endured the latter part of the sight, from having imagined that these afflictions were directed to one already passed the sense of pain); the performer of this dreadful sentence, aided by his companion, actually tore each from his head in a way more shocking than can be described. The acuteness of this last torture, brought back sense to the torpid body:— What was my horror, to see the writhings of the poor mangled creature; and my astonishment, as soon as he was unbound, to see him rise by the assistance of the men, and walk to a cart ready to return him to his prison! From whence, if he did not die, he was immediately to be conveyed to Siberia, there to labour for life. His lost strength seemed to revive every moment; and he sat in the vehicle perfectly upright, being covered with his caftan, which he himself held upon his shoulders, talking very composedly with those who accompanied him.

"His sentence, I understand, was *to be knouted without mercy.* Of course, in such cases few ever survive; or if they do, for want of care, or even common assistance, a mortification generally takes place, and death relieves them from further suffering. This was the fate of the miserable creature in question, who expired the following day, after passing the first post towards his banishment."

The author after returning from Mosco to Petersburgh, and executing some paintings for the Admiralty, again visited Mosco, and the extortions and avarice of the Russians are the principal topics which occur in the narratives of his excursions. "A Russian peasant will do any thing, suffer any thing for money." This he considers very unaccountable, as they already enjoy in their hard fare and wretched abodes to the utmost of their ideas. Mr. P. relates an anecdote of Peter the Great, while travelling in Holland, and being recognized by an innkeeper, as very similar to a portrait he had of Peter, he cut out the head of the painting, and left a sum of money on the table to indemnify the landlord. This is followed by an account of the adventures of a young Frenchman, cast away in an English vessel, on one of the friendly islands, where he married the daughter of the king, and was most happily domesticated, when a Russian ship barbarously carried him away, and landed him at Kamschatka, whence he travelled to Mosco, in hopes of regaining his adopted country, and again embracing his beloved family. The strong attachment of this man to savage life, and to his wife and family, forms an interesting episode to our traveller's own narratives. His observations on statues are represented as similar to those of untutored savages,

he having settled among such people when very young. The following account of the Baschkirs, or archers whom Buonaparte mocked in his bulletins, will convey an idea of the state of civilization in the remote parts of Russia.

"In summer, the Baschkirs inhabit tents covered with felt, which, like the huts, have divisions, and a chimney in the centre. A winter village contains from ten to fifty houses; but a summer encampment never exceeds twenty tents. The most opulent are those who dwell to the East of Oural and the province of Isset. Some individuals of this nation are owners of not less than four thousand horses, who fatten on the richest pastures in the valley, till the month of June; when the wasps and other insects drive them into the mountains, there to keep *spare fast* and *diet with the gods*, till July recalls them to the plains. Like the patriarchs of old, the principal wealth of this people consists in their flocks and herds; but, what may appear very extraordinaay, it is chiefly from their horses that they derive the necessaries of life; meat, milk, vessels, and garments.

"Primitive as these manners may seem, they are not without education; as there are few Baschkirs who cannot write and read. With some knowledge of tillage, they yet prefer the pastoral life, which, though it may be a contemplative employment, is certainly very likely to prove a lazy one. Sowing but little grain, their harvest must be very insufficient for their wants. However, they supply them in various other ways, and particularly by the traffic of honey. They apply with great success to the propagation of bees, making their hives in hollow trees for the safer protection from wild animals and accidents. Frequently one man is the possessor of five or six hundred of these little industrious commonwealths. I am ignorant of the Baschkir mode of taking the honey; but from the value they affix to the bees, I hope it is by a more humane method than that of smothering.

"The women employ themselves in weaving, fulling, and dyeing narrow coarse cloths; they likewise make the clothes for the whole family. The men, of the laborious classes, follow the harder toil of fabricating felts and tanning leather. Both sexes wear linen spun from the down of nettles; and they cover their limbs with wide drawers which descend to the ancle. On their feet they wear the usual eastern slipper. All this is enveloped in a long gown, generally red, bordered with fur, and fastened round the waist with a girdle, in which is placed the dagger or scymitar. The lower orders, in winter, have a pelisse of sheep-skins; the higher ranks wear a horse-skin, in such a manner, that the mane flows down their back, and waves in the wind. Their cap is cloth and of a conical shape, sometimes ornamated with fur, and sometimes plain according to the wealth of the owner. This is their ordinary cloathing. The garments of the women in the superior classes, are of silk, buttoned before as high as the neck; and fastened by a broad steel girdle.

Their bosoms and throats are wrapped in a shawl, hung with strings of beads, shells, and even coins. Their diversons are circumscribed to religious ceremonies, births, marriages, and burials; and a few other festivals peculiar to themselves. Their modes of rejoicing are, drinking plentifully of sour milk; (a beverage I have no ambition to partake in!) singing, dancing, and horse-racing. In their songs they enumerate the achievements of their ancestors, or their own; and sometimes interrupt their epic, by amatory ditties. Their songs are always accompanied by gestures; which add much to their expression and effect. Their dancing is like that still practised by the common people of Russia to their Belloryicha (or lute), every one making strange faces, (perhaps the sour milk occasions these!) with as strange gesticulations of the hands, shoulders, and hips. The motion of the feet is very gentle; and the women, while thus contorting themselves, hold a long silk handkerchief in their hands, which they cast about most wantonly. The use of the handkerchief is still preserved in Russia; and amongst the more refined movements of the nobility is transformed into the graceful exercise called the shawl-dance.

"The Baschkir soldiers are skilful in managing the bow, and are dexterous horsemen. The military service they are obliged to perform, as a tribute to Russia for her protection, consists in sending three thousand troops at least to the field, on the first summons from the Emperor. They do not seem to consider this as a yoke; but march forward with the cheerfulness of a people undertaking a voluntary campaign. They possess the Spartan virtue of being particularly respectful to old age. In all entertainments, the aged occupy the seats of honour; and as a compliment to strangers, they are placed next to the venerable fathers. The language of the Baschkirs is a Tartar dialect, but very different from that spoken at Kazan. They are Mahometans, and much addicted to all the superstitions of the East."

The Kirghises and Calmac Tartars present admirable subjects for the author's pencil, particularly the latter, whose almost upright eyebones, and half-closed eyes, exhibit a most singular physiognomy. Following Mr. P. however, in his wanderings, we now come to an interesting point, the death of his intended mother-in-law! After rapturously describing her as a saint, and lamenting her decease, he adds

"I saw her laid in the tomb: and as the earth closed over her, the remembrance of all that she had been to me, of all that she had blessed me with, of the precious part of her being that was to be mine for ever; made me feel indeed a son, and more than filial tears bedewed her grave. Think then, my friend, with what sentiments I left Mosco. Think how impatient I am to return to it, with that imperial sanction to my wishes, which will turn the house of mourning into that of joy!

" To perform my promise, and to obtain a greater, I came to St. Petersburgh. But, on the very day in which I entered it, the sublunary lord of my fate, the Emperor, left it. This was a new blow to me. I had no resource but patience, and to await his return from the frontiers."

As characteristic traits of Frenchmen we quote two anecdotes.

" The French General is in St. Petersburgh as ambassador. He carries himself with all the gorgeous parade of the court he represents; and drives about in an equipage more becoming an Eastern Satrap than a hardy soldier. Splendid as his externals may be, I cannot find a similar refinement in his manners. I was told that the other day he dined in company where some of your countrymen were present. The conversation fell on military affairs. Egypt was mentioned; and an English gentleman, meaning to do a courtesy to the French General, paid some compliments on the conduct of Menou at Alexandria.

" ' Aye,' cried the Frenchman, ' but had one of Napoleon's boats been there, Alexandria had never fallen to the British.'

" What Englishman's blood did not rise at this reply ? and what ought to have been the silencing answer ?

" ' Where then were these mighty boats that Napoleon did not bring them to the siege of Acre ?'

" No response could be made to this: and the blushes of every Frenchman present were not requisite to declare the mortifying consciousness that their Emperor had been *beaten*, and by an *Englishman*. The man still lived who had made him fly; who had driven him from the Holy Land he had polluted with apostacy; and who, by that heaven-directed action, locked the gates of the East against his menaced usurpations ! As the proud Duke of Austria trembled before the name of the *first Cœur de Lion*, the no less haughty Emperor of the French must ever start at that of the *second*.

" Since I wrote the above, the new Embassador has arrived from Paris to replace the old, who returns to his master. This man is even less polished than his predecessor, or else a bolder professor of the law, which makes all means admissible to serve a desired end. Indeed, so little decency has he in vaunting his bloody deeds, that when a lady of rank, the other day, asked him how he could get any persons hard-hearted enough to shoot the Duke d'Enghein, he replied with the greatest coolness, ' O Madam, I took care of that.' "

The fortune of war having obliged our traveller to leave Russia, he proceeded to Sweden; but the poor Swedes, or rather the Finlanders, certainly without any cause that we can perceive, are represented by him as " ten times more savage in their appearance than the grimmest Russian he ever met." But this can be accounted for from the state of his feelings on leaving the Russian territories, where he again felt " the pangs of

separation renewed afresh," when he " no longer breathed the air of the same empire with one who was as part of his own being." Yet, notwithstanding his aversion for the Finns, he declares that " liberty and comfort smile every where in Swedish Finland; peace sits on every countenance, and decorates the landscapes, as if this had been her chosen reign for many years." Unfortunately this happiness was soon destroyed, and by that very " gracious and august monarch," whom he so very undeservedly extols with admiration. The account of his voyage across the ice in the Golf of Bothnia, and the difficulties he encountered, is somewhat tedious, and his comparison of the manners of the poor islanders with those of the luxurious nobles of Mosco is very partial and uncandid. That the music and dancing of the latter should be superior to those of the former, cannot be considered as a proof of superior civilization in Russia. In the island of Kamlinga the author became acquainted with the Swedish pastor who has since distinguished himself for his brave defence of his country against the Russians.

" Being apprised there was a church at a little distance, we made for the parsonage. Discovering it, we entered *sans ceremonie*; and found a very hospitable, lively man, intelligent in his conversation, and apparently far beyond the confined sphere in which he was fixed. He introduced us to his wife, who seemed to be a very good notable in her household, and, O Juno! six children, and another forth-coming! We were conducted by the lady into a kitchen well-stored with culinary wares; (you see the love of fame mingles with the small as well as great!) and also two out-houses filled with hogs, goats, sheep, and cows. In short, she made it evident that our clerical friend had no reason to join in the complaint of his sacerdotal brethren in Wales; many of whom boast no other live stock than that of their own producing; and perhaps, the scanty additions of a lank cat and ravenous dog, completes the quadruped dignity of their establishment!

" He accompanied us to his church: during our walk we learnt that three hundred and twenty souls were the population of the island, forming his congregation, with the addition of the people belonging to several small adjoining isles, who come to divine service at Kumlinga, whenever the weather will permit. About forty families altogether, he said, composed his flock: from the head of each he annually received six rix dollars. His parochial fees were as follow:—For a christening two schillings; (two-pence English.) For a marriage twelve schillings.—For a funeral twenty-four schillings. This latter donation is the largest, I suppose, as being a farewell sum; the object of it being freed from rendering any future pecuniary tributes to the pastor, having once for ever paid the debt he owed to life and to nature. This subject led us to know the annual exits and entrance

of these islanders in and out of the world. Last year, the number of births was nineteen, and of deaths fifteen. I observed several very old persons speak to the minister in our walk; and I understand that many live to still more advanced periods.

"The church is built of granite, and roofed with wood, having a belfry tower attached to it not unlike the minorets of Mosco. It is painted a dingy red; apparently the favourite colour of the country. The interior of the building is curiously adorned in a most Gothic taste, but by no means badly executed. It is painted in compartments, with pictures representing the life of Christ; with this small difference from what it ought to be, that the designs would better fit a legend of heathen gods, than a representation of the gospel. The roof has not escaped the labour of this indefatigable artist: angels, saints, and odd animals like nothing on the earth or in the seas, are swarming about the ceiling; and seem like a flight of locusts looking down on whom they may devour. A gigantic crucifix, and several other wooden images, are placed against the walls; relics of the Roman faith and superstitious fanaticism."

Many of the islands of Bothnia are very poor and sterile; Aland, the largest, and Skorpas, however, are well cultivated and covered with wood. The cattle in summer swim from island to island to collect a scanty subsistence of grass. As painters are accustomed to observe objects accurately, and to image them more faithfully than other writers, we shall extract the author's description of Stockholm, as we did that of Petersburgh and Mosco.

"The situation of this capital deserves finer edifices. Like St. Petersburgh, it is built on islands; seven, of different extent, form its basis. They lie between the Baltic and the Malar lake. The harbour is sufficiently deep, even up to the quay, to receive the largest vessels. The city is supposed to have been founded in the year 1252 by Birger Jarl, regent of the kingdom; but the court was not removed hither from Upsal before the last century. At the extremity of the harbour the streets rise one above the other in the form of an amphitheatre, with the magnificent palace, *like a rich jewel in an Ethiop's ear*, in the centre. Except in the suburbs, where a few houses are of wood, the buildings are generally of stone, or of brick stuccoed, which at a little distance has a similar effect! The several islands on which the city is erected, are united by twelve bridges. The Royal Academy of Sciences (of which I shall speak further hereafter), owes its institution to Linnæus, and was incorporated in the year 1748. There is also a Royal Academy of Arts, which, when I have visited, I will more particularly note, and likewise the arsenal, said to be a most interesting place. There is a national bank in Stockholm, and several manufactories, which rather flag on account of the war.

"By the above sketch, you will not be surprised to hear that the

inns are intolerable ; but to compensate for that inconvenience, the lodgings are good, and two establishments (most respectably superseding the use of taverns), are substituted for the *restaurateur* part of the animal economy. They are founded by gentlemen on a liberal footing, are called *La Societé*, and the Burgher's Club. The first is for noblesse, officers of the garrison, and strangers : the other for merchants and strangers also. The former is at the court end of the town, and consists of three hundred members, most of them nobility, officers of rank, and foreign ministers and their suites. Well may it bear the title of *La Societé*, for it is, without exception, the most rational and elegant assembly with which I ever associated. Perfect freedom is allowed ; but such is the decorum with which every person conducts himself, that the nauseous Bacchanalian practices, which too often disgust in our British social meetings, never obtrude themselves here. They have an excellent billiard-table, and a library of well-chosen books, with most of the newspapers of the country ; those of other nations of the continent are of course, under the present circumstances, interdicted : and so far well ; but they exclude the papers of England also. This is very strange ; and the more strange united as the two countries are in policy, that it should be an act, not of individuals alone, but of the government. Whatever newspapers may be enclosed from British merchants to their correspondents here, are never received. In a country like Sweden, where liberty is so tenaciously boasted, and where an Englishman would naturally expect to find the Gazettes of his country, as an ally and a free state, such precaution is rather extraordinary. The reason of it I cannot guess, as I never saw a nation less infected by envious jealousy, but rather, in all things, honest, brave, and honourable.

" In the institution of *La Societé* an excellent dinner is given, but not at so excellent an hour, viz. at two o'clock ! However, the price is moderate, and the attendance good. No stranger can be admitted that is not introduced by a member, or by the minister from his own court. By these means, all improper persons are excluded. This club, as well as that of the *bourgeoises*, is on a far more liberal plan than the English clubs of St. Petersburgh and Mosco. However, orders of men have a certain resemblance in all countries ; and if I preferred a good dinner as my *primum mobile*, I should certainly pay the most frequent visits to the merchants' society. If nobility spread the board excellently, trade doth it super-excellently ; and Lucullus himself need not turn for better fare from most city tables. Indeed, during all my travels abroad (and they have pretty well measured the continent), I have ever found, both publickly, and privately, that the gentlemen of the golden fleece best understood the use of the carcase.

" Having nothing particularly to engage my time on the first evening of my arrival, I went to the theatre. Like all others on the continent, it was dismally dark, and as dismally stupid. Neither actor nor actress played well enough to bring a message to some of

our sorriest kings and queens of the buskin; and had you been joint spectator with me at this tragedy, I believe I should have had a most hearty laugh at what now sent me home yawning and half a sleep. The ridiculous can never be fully enjoyed alone."

"The poverty of this little kingdom is its apology for these gothicisms; and most forcibly do they strike strangers coming from Russia or England. But though poor, it is not mean. The poverty of the Swedes resembles that of Fabricius: they are not ashamed of it. Possessing a national power in their virtue which commands more than wealth; that nobleness maintains their consequence amid all the splendors of the two great empires between which they lie. Without pretention to pomp of any kind they possess general respect: and, while living in simple habitations, on a fare as simple; and enjoying society without any of our accompanying luxuries; no home-concerts, balls, or assemblies of any kind, they are contented and cheerful: they are more; they can despise what buys richer nations, and be even anchorites in self-privation to put arms into the hands of their King to ward off the enslaver of Europe. They repeat the names of the Great Gustavuses as Catholicks do those of their Saints; and it was but yesterday that one of them said to me:

"'Sweden was always strong enough when she fought for her liberty. In the fourteenth century, she alone routed the forces of three powerful Kings armed against her freedom; and what, in the same cause, is to intimidate her now?'

"When the fury of ambition pours along, is it not glorious to see the enthusiasm of virtue ready to oppose it? Nought but enthusiasm, much as people in general ridicule the possessors of it, will do in these times. Our enemy is a giant in power and resource. He has the hands of Briareus, and as many wiles as if he had the same number of heads. Any thing short of a principle against him, would be worn out by his overwhelming success; any thing short of enthusiasm, would be extinguished. The Swedes seem to have both; and I trust they will stand their ground.

"But I must not forget the city in the people, though it is the best compliment I could pay any nation. I never was in any great town that the *cicerone* of the place did not invite me to some spot, noted for its situation, to shew the beauties of the scene. Therefore, to the top of the church of St. Catherine was I taken: and certainly a more advantageous point could not have been selected. It stands on a mountainous rock in the heart of the city. I looked around me, and found the *coup d'œil* novel, grand, and extensive. The surrounding waters, and the numerous well-built islands comprising the metropolis; the distant wooded country, filled with mansions of the nobility and others; composed a view that I seldom had seen exceeded. The royal palace formed a magnificent feature as well as did the shipping and various bridges connecting the different islands."

Of the enthusiastic attachment of the people to the late Gustavus III. whose virtues are so admirably depicted in the trans-

lation of "Letters of the Swedish Court," we have the following example,

"The succession and virtues of their present beloved Gustavus, cannot obliterate from the minds of the people the feelings which followed the murder of his father, their revered sovereign and sire. It is really delightful to hear the Swedes talk of their kings; not as subjects merely, but as sons and brothers. As sons, they lament the munificent Gustavus III.; and as brothers, glory in the magnanimity of his successor. Deep as the blow struck to the people, it fell as heavily on the young prince; for ever since the death of his royal father, Gustavus has held his image

"'Within the book and volume of his brain,
Unmixed with baser matter.'

"He attempts not to wrest from the Swedes the long regrets they pay to his memory; but rather neglecting the encouragement of those gay scenes amidst which his father fell, he dedicates his attentions entirely to the political safety of his kingdom."

The ceremony of introducing the statue of the murdered monarch, executed by the artist Sergal, furnishes an affecting scene in the author's best style.

"The figure was covered with a temporary scaffolding, which, on a signal being given by the flight of a rocket, that his Majesty was in sight, fell to the ground, and the form of their late King was beheld by the populace. Oh, what a shout was there! It was not the hurrah of surprised curiosity, but the cry of a people again beholding a father who had been rifled from them by the cruelest treachery. It pierced *my* heart; what must it then have done those who knew and had felt his virtues!

"On the edge of the water, behind the statue, were ranged the standards of each Swedish province, flanked by rostral columns of granite. On the appearance of the young King, a salute of a hundred pieces of cannon announced his arrival. Placing himself at the head of the three regiments of guards, and advancing before the figure, he gave the word of command, and they fired several vollies in honour of the day. His Majesty rode a white charger; and was surrounded by his officers of state, as well as a body of cuirassiers, whose high helms, plumes, and shining armour, imparted an uncommonly chivalric effect to the scene. The action of the Monarch seemed as if he yet thought himself prince only, and moving under the eye of his august father.

"The feelings of one whose soul is so alive to honour and filial affection, cannot be doubted. He came to the unfolding of a monument erected to the memory of his father, by his people! It was not a cold ceremony, but a solemn dedication, to testify to posterity the everlasting reverence in which they held their murdered King; *their* Father: and that he deserved that reverential title, every lip was open to declare. He watched over them with all the

care of a parent? and provided for the poorest of his subjects with an attention, that shewed affection was united with the justice of an impartial legislator.

"So regarding his memory, did the people appear before his statue: and the melancholy aspect of his gallant successor, bore the strongest marks that his feelings were in unison. The look with which he contemplated the marble representative of his murdered father, I shall never forget. His face was as pale as the statue's, while an expression of sorrow and admiration sat in his eye, that commanded the homage it expressed. When he bent down his head, and turned from the scene, the acclamations of loyalty that resounded on every side seemed to burst from every heart. For a moment they forgot the father in the son, Gustavus Augustus, in Gustavus the Brave; and had the dropping of a tear sealed my death warrant at that time, it must have fallen; I never was so strangely affected: It was the virtue of the past and the present striking me at once; and, you will allow, that such admiration gives an agitating delight, that sometimes overflows at the eyes."

The recent melancholy fate of Gustavus renders every circumstance respecting him doubly interesting at the present moment.

"He bears a striking resemblance to the best portraits of Charles the Twelfth; and seems not to neglect the addition of similar habiliments. For really, at the first glance you might almost imagine the picture of his renowned ancestor had walked from its canvas. He is thin, though well made; about the middle stature, pale, and with eyes whose eagle beams strike with the force of lightning: look at them, and while he is in thought they appear remarkably calm and sweet; but when he looks at you and speaks, the vivacity of his manner, and the brilliancy of his countenance are beyond description. His mouth is well-shaped, with small mustaccios on his upper lip; and his hair, which is cropped and without powder, is combed up from his forehead."

A ball and supper are still the favorite entertainments given to their Swedish Majesties. The Queen is represented as very beautiful, and very like her sister the Empress of Russia. At one of these entertainments given by the citizens of Stockholm,

"During the whole of the evening, after the musical salutation, their Majesties mingled with the company, conversing with every person with the kindest condescension. Every citizen was spoken to; and their eyes sparkled with joy, while their tongues faultered out a reply to the address of their Sovereign. His conversation with the subjects of his *brother in arms*, our revered Monarch, was of the most gratifying complexion; no coldness, no form; all was frank, great, and consistent with himself. In short, it would have been

impossible for any potentate to have shewn more graceful knight-like courtesy to all present; or for a sovereign to be received with deeper homage from a brave and loyal people. In many courts I have seen the body of loyalty, here its spirit was felt.

"Who that was present at such a scene would believe, that some of his ungracious subjects affect to lament the destiny of the state? But so it is. As in most countries parties exist, who contend for they know not what, even in Sweden there are a set of grumblers, troubling the government with discontents, which, lying in themselves rather than in the constitution, neither king nor senate can rectify. These turbulent natures are the torment of every state. We may consider them as inherent diseases amongst all people; a sort of acrimonious humour boiling from the body politic, which, as the evil is in human nature, must discharge itself somewhere; and what is more, there is no hope of the disorder being cured, till the final exit of the world with all its imperfections.

"A superb supper was prepared for the royal visitants, and one equally elegant for the rest of the assembly. Their Majesties returned from the banquetting-room into the dancing-saloon about twelve o'clock, where they remained till four o'clock in the morning; at which time they took their leaves; first kissing their offspring with the most parental tenderness, and then repeating their adieus to the company, arm in arm they left the apartment, followed by the acclamations and blessings of all present.

"So powerful was the example of this illustrious pair (and indeed, at the moment they embraced their children first recalled to me the similitude of Hector and Andromache), that every wife drew nearer to her husband, and, like her august Queen, quitted the room so supported, rather than be led out by any of the young men who pressed around her. The effect was as remarkable as instantaneous; and shewed the consequence of example in the great. As I observed the departing groupes, I could not but reflect with pleasure on the scene I had witnessed: where a young and heroic Sovereign had laid aside his purple, and appeared amongst his people, as a friend, a husband, and a father. This was a lesson for the world as well as for Sweden; for princes as well as their subjects."

The court dress of Sweden is very similar to that of Spain. The only fantastical ornaments are high feathers and spurs worn by naval officers. The arrangement for soldiers families are excellent.

"During the absence of the soldiers, their fellow peasants are obliged to till the ground belonging to each military individual, that his family may not suffer by the service he is gone to render to his country. Surely there is reason in this; wisdom as well as humanity. A subsistence being provided for the wives and children of soldiers, much wretchedness, and its consequent, beggary and plunder, are prevented; instead of mendicants and robbers, useful citizens are

reared to the state. And one prevention to ensure the health of the body politic, is worth half a score remedies to heal a constitution, which must be crazed by repeated disorders. Should the soldier be killed, or die in the service, the neighbour peasants continue their care of his family, till the boys be old enough to cultivate for themselves. By this arrangement, the Swede goes forth for the defence of his country with a free mind: while he is absent, that country will protect his family; and should he die, the same would provide for them, till years and strength render it no longer necessary.

"The Officers have houses and lands assigned them according to their military rank; on each individual's death it devolves to his regimental successor; so that in time of peace they live amongst the peasants who have formed, and may again, hereafter, their respective corps. Consequently the attachment of the men to their commanders is often so firm, that in the defence of some of their officers, they have been known to stand till they were cut piece-meal. The plan is not unlike that of the clan-ships of Scotland, where the chief, by his title of superiority, residence amongst a certain race, protection and kindness, makes himself such a power in their hearts, that they are ready to follow him to the extremity of the globe, to life or death. There is something very patriarchal in this mode of national defence; its sufficiency seeming to depend more on the affection of the people than the authority of the king. Such a foundation is the strongest: it was the ground of the mighty Gustavus of Sweden. And who will say, but to be thus a monarch, is to reign indeed."

Some anecdotes of the heroism of Gustavus III. and Sir Sidney Smith, introduce the account of our author's honours. "A few days ago, (says he in a letter, dated February, 1808), I was honoured by the official investiture of the equestrian order of St. Joachim, electing me a knight commander, &c. &c. My diploma was dated May, 1807, but owing to continental disturbances, I did not receive it till now." As we are thus abruptly introduced to the company of a cavalier, we shall proceed with Sir Robert in his tour through Sweden. The mode of travelling through that country, by sending out a *forebode*, or messenger, to prepare horses, is by no means disagreeable, and the honesty of the people, is justly extolled by the author. The visit to Upsal is little interesting, as a man may be a very good knight, and know nothing of natural history, for which that city is celebrated. With Scandinavian mythology, Sir R. is no better acquainted. He very sagaciously observes "that the Edda, although an *old* northern work, was written in the 13th century!" Nothing but old women appeared to our new-fledged knight at Upsal. The dress of the peasantry, he says, is similar to that of the Welsh. At Sala, resides the Rev. Count de

Swerin, a nobleman and a clergyman much revered; although it is rarely that Swedish nobles assume the sacerdotal character. The author's description of the mines, would have attracted attention, had he been the least acquainted with mineralogy; but a dry unmeaning detail of the exterior features of these subterranean stores is not worth reading. The anecdotes of Gustavus Vasa, the perfidy of Peterson, or Pearson, and the address of his wife, who assisted the hero in his escape from the officers of the Danish usurper, are amusing.

"On a little hill above the town of Fahlun, stood a very ancient habitation, of so simple an architecture, that you would have taken it for a hind's cottage, instead of a place that, in times of old, had been the abode of nobility. It consisted of a long barn-like structure, formed of fir, covered in a strange fashion with scales, and odd ornamental twistings in the carved wood. But the spot was hallowed by the virtues of its heroic mistress, who saved, by her presence of mind, the life of the future deliverer of her country. The following are the circumstances alluded to; and most of them were communicated to me under the very roof.

"Gustavus having, by an evil accident, been discovered in the mines, and after been narrowly betrayed by a Swedish nobleman, bent his course towards this house, then inhabited by a gentleman of the name of Pearson (or Peterson), whom he had known in the armies of the late administrator. Here he hoped, from the obligations he had formerly laid on the officer, that he should at least find a safe retreat. Pearson received him with every mark of friendship; nay, treated him with that respect and submission which noble minds are proud to pay to the truly great, when robbed of their external honours. He seemed more afflicted by the misfortunes of Gustavus, than that prince was for himself; and exclaimed with such vehemence against the Danes, that, instead of awaiting a proposal to take up arms, he offered, unasked, to try the spirit of the mountaineers; and declared that himself and his vassals would be the first to set an example, and turn out under the command of his beloved general.

"Gustavus was rejoiced to find that he had at last found a man who was not afraid to draw his sword in the defence of his country; and endeavoured by the most impressive arguments, and the prospect of a suitable recompense for the personal risks he ran, to confirm him in so generous a resolution. Pearson answered with repeated assurances of fidelity: he named the gentlemen and the leading persons among the peasants whom he hoped to engage in the enterprize. Gustavus relied on his word, and promising not to name himself to any while he was absent, some days afterwards saw him leave the house to put his design in execution.

"It was indeed a design, and a black one. Under the specious cloak of a zealous affection for Gustavus, the traitor was contri-

ving his ruin. The hope of making his court to the Danish tyrant, and the expectation of a large reward, made this son of Judas resolve to sacrifice his honour to his ambition, and, for the sake of a few ducats, violate the most sacred laws of hospitality, by betraying his guest. In pursuance of that base resolution he went straight to one of Christiern's officers, commanding in the province, and informed him that Gustavus was his prisoner. Having committed this treachery, he had not courage to face his victim; and telling the Dane how to surprise the prince, who, he said, believed himself to be under the protection of a friend, (shame to manhood, to dare to confess that he could betray such a confidence!) he proposed taking a wider circuit home, while they, apparently unknown to him, rifled it of its treasure. 'It will be an easy matter,' said he, 'for not even my wife knows that it is Gustavus.'

"Accordingly the Officer, at the head of a party of well-armed soldiers, marched directly to the lake. The men invested the house, while the leader, abruptly entering, found Pearson's wife, according to the fashion of those days, employed in culinary preparations. At some distance from her sat a young man in a rustic garb, lopping off the knots from the broken branch of a tree. The Officer went up to her, and told her he came in King Christiern's name to demand the rebel Gustavus, who he knew was concealed under her roof. The dauntless woman never changed colour; she immediately guessed the man whom her husband had introduced as a miner's son, to be the Swedish hero. The door was blocked up by soldiers. In an instant she replied, without once glancing at Gustavus, who sat motionless with surprise, "If you mean the melancholy gentleman my husband has had here these few days, he has just walked out into the wood on the other side of the hill. Some of those soldiers may readily seize him, as he has no arms with him."

"The Officer did not suspect the easy simplicity of her manner; and ordered part of the men to go in quest of him. At that moment, suddenly turning her eyes on Gustavus, she flew up to him, and catching the stick out of his hand, exclaimed, in an angry voice: "Unmannerly wretch! What, sit before your betters? Don't you see the king's officers in the room? Get out of my sight, or some of them shall give you a drubbing!" As she spoke, she struck him a blow on the back with all her strength; and opening a side door, "there get into the scullery," cried she, "its the fittest place for such company!" and giving him another knock, she flung the stick after him, and shut the door. "Sure," added she, in a great heat," never woman was plagued with such a lout of a slave!"

"The officer begged she would not disturb herself on his account: but she, affecting great reverence for the king, and respect for his representative, prayed him to enter her parlour while she brought some refreshment. The Dane civilly complied; perhaps, glad enough to get from the side of a shrew; and she immediately hastened to Gustavus, whom she had bolted in, and, by means of a back passage, conducted him in a moment to a *certain little apartment,*

which projecting from the side of the house close to the bank of the lake where the fishers' boats lay, she lowered him down the convenient aperture in the seat, and giving him a direction to an honest curate across the lake, committed him to Providence.*

"While he made his way to a boat, unmoored it, and rowed swiftly towards the isles, so hiding himself and his course amongst their mazes, the lady returned to the Dane laden with provisions, and amused him by a well-spread table till the soldiers brought back the disappointing intelligence, that their search had been fruitless. The observations of the officer, and his new directions, soon apprised the heroic woman of the vileness of her husband; and therefore, when he appeared, which was shortly afterwards, even to him she kept true to her first statement, that Gustavus had gone out into the wood. The circumstance of the chastised servant seemed so insignificant to the officer, that, as it had occasioned in him no suspicion, he never mentioned it. And as guilt easily believes itself suspected, Pearson acknowledged, with vexation, to the Dane, that he had no doubt Gustavus had suspected his design, being aware, notwithstanding their mutual friendship, of his impregnable fidelity to Christiern; (*measureless liar!*) and had accordingly taken the opportunity of his absence to escape. As none were in the lady's confidence, the new retreat of Gustavus remained undiscovered, till, assisted by the good curate, and other friends to liberty, he appeared openly at the head of the brave Dalecarlians, and gave his country freedom.

"The peasantry in this province are robust and rough in their exterior. The white and black Dalecarlians, as they are called, differ not in complexion, but in the colour of their dresses; one being black woollen cloth, and the other white. The coat is wide in the sleeves, and closed straight down the breast with hooks and eyes, having nothing like a button; it reaches below the knees. Their stockings are grey with red clocks, and garters. Huge shoes, with thick wooden soles, and tied with an old-fashioned leathern flap falling over their insteps. They all wear a low-crowned hat, with a white cord two or three times wrapped about it; the brim is broad, like a Quaker's. The women coif themselves in a little white cap close to their head and face. White woollen bed-gowns; petticoats of brown or blue flannel neatly striped with various colours; a blue apron with red lines running round it; a pair of bright red stockings, with clumsy shoes, whose heels come under the centre of the foot, completes their attire. The white peasantry, both male and female, have their cuffs of a dark blue. The black usually have returns of red.

"The food of this hardy race generally consists of salt herrings,

---

* Though this adventure resembles that of our great Alfred with the neat-herd's wife, no doubts need be entertained of its authenticity; I had it from the first authority; and can only admire, how nearly similar were the histories of these two justly famous men!—R. K. P. 1808.

and wheaten cakes, hard as iron; hundreds of which are hung from the ceiling of each cottage, with a stick perforating the middle. Bacon is a great treat; or, indeed, any sort of meat, as that branch of provisions rarely regales their appetites. They drink vast quantities of a very small and sour beer; but a meal is never finished without two or three glasses of their brandy, much worse in flavour, and more fiery, than the vilest whiskey I ever tasted. They pour it over their fish by way of sauce; and some of the women give it to infants at the breast, as well as to others at a walkable age, who drink a draught of it without a wry face, so accustomed are their little stomachs to the glowing beverage.

"The cottages are in general very clean, as the *delicate* part of the family are most actively industrious. One hall, with a large hearth, is the plan of their habitations: this is comfortably appointed with tables and forms for the service of themselves and friends. The beds are in the wainscot, one over the other, like those in the cabin of a ship. Here the whole family sleep; and with as much modesty, I am told, as if each had separate apartments. The stock of eatables being dried fish and cakes, are part of the pendent ornaments of the room, with the addition of an old rifle; a great chest (containing the household wardrobe, &c.) under a sort of range full of plates, and perhaps a clock, complete the furniture. In Dalecarlia, as well as near Stockholm, oxen are used in husbandry; they are harnessed like horses; and, in all the services to which they are put, perform their duty with equal effect."

We are rather surprized that Sir R. should consider the Swedish sculptor Sergal, as the greatest artist of modern times, without some reference and comparison with the works of the Italian sculptor, Canova, who so well merits public approbation. It is natural indeed for knights to be in the superlative, of course we must take his florid account of Swedish sculpture *cum grano salis*. The honours of knighthood, however, appear to have showered on our author in Sweden, as we find him not only a knight of Mars, but also one of Venus, in the order of the Amaranth, instituted by queen Christina; but since the "more martial orders have arisen, it is only considered as *un ordre de galanterie*."

Some anecdotes of Charles the XII. and an account of the brave pastor and peasantry of Aland, who took the Russians prisoners of war, and conducted them in triumph to Stockholm, with their introduction to his Swedish Majesty, and the grateful honors he conferred upon them, bring this volume nearly to a conclusion. We must now take our leave of this knight of Joachim and the Amaranth, and as his literary pretensions are very moderate, we do not think it necessary to extend this article, by any verbal criti-

cism. His account of Sweden becomes more interesting from the passing events: and it now appears extremely probable that it will soon be incorporated with Russia, and Denmark with France, unless the tide of affairs should be totally changed on the Danube.

Memoirs of Frederick and Margaret Klopstock, translated from the German, by the Author of "*Fragments in Prose and Verse.*" Third edition, 8vo. Cruttwell, Bath, and Hatchard, London. 1809.

THIS volume will form a most appropriate second to the interesting Fragments of the extraordinary young lady, who was the translator of the chief part of this work; both of which are presented to the public by the same respectable and intelligent Editor. The fame of Klopstock is too generally diffused to require much introductory information: we refer our readers to the memoirs for the particulars of a life seemingly dedicated to every exalted and virtuous exertion of his faculties. The heart of this amiable man appears to have been early imbued with the most warm and rational piety. With him, as in a few others instances, Devotion and Genius appear to have gone hand in hand; to have animated and exalted each other.

His address to his college, at quitting it, in his twenty-first year, is highly illustrative of this. That a soul of his stamp, should meet with a congenial female one, is certainly extraordinary. The letters of Margaret Klopstock to Richardson, (inserted in *his* correpondence) written in *prettily* imperfect, but really not bad, English, have a native simplicity in them which is absolutely fascinating. That one in particular, wherein she depicts her early admiration of Klopstock as a writer, her subsequent friendship and final attachment, is inexpressibly charming, and developes the emotions of perhaps as pure and artless a heart as ever beat. Their union appears to have been cemented by every holy and sanctified sentiment; to have been a union of two superior beings: for surely two such earthly ones have seldom met.

In one letter written during their courtship, he says,

"My sister, my friend; you are mine by love, by pure and holy love, which Providence, (O how grateful am I for the blessing,) has made the inhabitant of my soul. It appears to me, that you were born my twin sister in Paradise. At present, indeed, we are not there: but we shall return thither; since we have so much happiness here, what shall we have there."

In a letter from Margaret, in return, she says at the end.

"Farewell my beloved! I shall think of you to-morrow; the holiest thoughts harmonize with my ideas of you; of you who are more holy than I am, who love our Great Creator not less than I do, more I think you cannot love him. How happy am I to belong to you, through you I shall be continually improving in virtue and piety; I cannot express the feelings of my heart on this subject."

This is, perhaps, not always the language of two young and ardent lovers; but the most gratifying contemplation to the mind yet remains: that after four years of conjugal happiness their letters breathe, if possible more touching tenderness, than at a former period. The following extracts will, we trust, justify this remark upon his necessary absence from her, near the time of her expected confinement, she writes:

"Are you really gone; the wind was west this morning: but is changed again to the east: our God be with you; believe me I trust in him, and am convinced that the way by which he leads us is best for us. Yes, my dear Klopstock, God will give us what in his wisdom he sees good for us Last night it was very *very* dark; I could not help being anxious; but I will not be so uneasy as to hurt my health. It is hard, very hard, after having lived with you, to live without you."

"God be praised! I have got your letter. O what joy! what shall I feel when I have you again! I know not what I write. I received your letter at table; I could eat no more. The tears started from my eyes; I went into my own room; I could only thank God with my tears; but he understands our tears."

Klopstock in return:

"My Meta, were both the nights so dark? They were, indeed; but God preserved me from all the dangers which you feared. But now you have my letter and you have already thanked our God. Let us together thank Him that you and our Child are well. My only love, what will be the joy of meeting."

She afterwards says:

"I shall indeed be in continual misery if September passes without your return. I shall be always expecting to be confined, and to die without you. This word destroys all the peace of which I wish to tell you, for, God be praised! I am strong enough to speak of my death."

In another letter:

"You must not think that I mean any thing more, than that I am

as willing to die as to live; and that I prepare myself for both. I am perfectly resigned to either; God's will be done!"

His answers to these are tender and affecting, as well as his own account of her heavenly exit.

Mrs. Klopstock's letters from the dead to the living are very pleasing compositions: one in particular, from a mother to her daughter, upon the subject of marriage, is peculiary deserving of attention. We recommend it particularly to the perusal of our young female readers, those especially, if such there be, who can allow themselves to suppose that a man, void of religious principles, can ever make a tolerable husband. The thing is impossible. This letter is too long for insertion; and too complete and conclusive to be abridged.

We lament that there were not more letters, or productions of Mrs. Klopstock; for a more amiable-minded woman it is impossible to imagine. The entire tendency of this publication is excellent; the perusal of it must tend to pacify and exalt the mind, and to leave upon it a glow of devotional feelings, most delightful and congenial to every well-trained soul.

Chatfield's *Historical Review of Hindoostan.*

(Concluded from page 50.)

WE have been pleased with our author as a political and commercial historian; we have now to consider him more in his professional capacity of a religious one. To the examination of the religious and moral policy of the East, Mr. C. has devoted the second part of his work, in which he reviews the "state of the Hindus; zeal of the Mahomedans to convert them; superiority of christianity; origin of superstition; Sabaism, symbols, dæmons, evidences of a pure worship; religion of the Hindus; religion of the Chinese; religion of Irân, or ancient Persia; of the koran; nature of the Eastern creeds unfavourable to all religious improvement; the despotism of the eastern governments an immediate cause of the degradation of the people; introduction, rise, and progress of christianity in the East during the first century; progress of christianity from the second century to the birth of Mahomed; progress of the koran to the victories of Zenghis Khan and his successors; conquest of Tamerlane fatal to christianity in the East; discovery of America and the Cape of Good Hope; reformation in Europe; present state of Eastern christians; policy of the Mogul princes of Hindoostan; Portuguese and Dutch attempts

to convert the natives; missionary establishments of the Catholics an obstacle to the conversion of the natives of Hindoostan; obligations imposed by Christianity on its professors; means possessed by the Spaniards and Portuguese of introduciug the gospel in their discoveries in the Old and New World; how far the same means are in the power of Great Britain; present church establishment in India; dangerous conduct of the English missionaries, and the measures which should in future be pursued, for the benefit of the English residents and the natives."

The author justly remarks, that before the introduction of christianity the ancient conquerors, or colonists, took little trouble about their religion, and seldom attempted to impose their own upon the conquered people, as the addition of some new deity was a work of much less difficulty than the extirpation of any rooted superstition Christianity, however, inspired its votaries with zeal for conversion: to this zeal Mahomed added force, and with the sword demanded tribute, or the adoption of the koran. His persecutions, as usual, rather rivetted the people of the East to their passive superstition than stimulated them to reflect and reason on the nature of all human worship. In reverting briefly to this subject, Mr. C. takes a concise view of the origin of all religions, and refers their instruments generally to the sun and celestial bodies, and to demons or spirits, all of which were considered as subordinate, and in relation to the great Omniscient first cause. The Hindu mythology is the next topic of discussion: it is granted that the most ancient authentic records of Indian antiquity cannot be traced above 2000 years before Christ; and that as the laws of Brâhmâ were unfolded to his son, Menu, the first Menu of the Brahmins was the Adam of the Jews, Christians, and Moslems. There is, however, so much palpable fable blended with the Brahminical chronologies in the Vedas, that very little confidence can be reposed in them. It is very probable that Wod, or Oden, of the North, is the same with the Buddha of the Hindus, and the Fo of the Chinese. The author here combines a view of the principal tenets of the Hindus and Chinese with those of Europeans in the early ages of the world. The primæval religion of Iiân, or ancient Persia, which extended from the ridges of the Indian Caucasus to the Caspian and Euxine seas, including the Assyrian empire, and Lesser Asia, was "that which Sir Isaac Newton calls the oldest (and it may be justly called the noblest) of all religions; a firm belief that one Supreme God made the world by his power, and continually governed it by his Providence; a pious fear, love, and adoration of him; a due reverence for

parents and aged persons; a fraternal affection for the whole human species; and a compassionate tenderness even for the brute creation." But this sublime system of Devotion was lost in the adoration of the "host of Heaven" and in the sacrifices offered to the elements of fire and water. The Magi soon degenerated; and Zoroaster established the worship of fire, which still prevails to the present day in the church of Rome. The Jews, indeed, used this matter: "ignis, jussu divino, perpetuó ardens et inextinctus, fuit servatus in Templo Dei Hierosolymitano;" and the Papists, as if the ceremonial law had not been totally abolished, still retain it as an *essential* part of their worship! Whoever takes up the New Testament, in which the whole of the Christian worship is unfolded, must be surprised to see persons who profess themselves believers and practisers of its spiritual doctrines, commence their reputed christian devotion by lighting a multitude of candles, torches, and lamps, at noon day, and perform those other idolatrous ceremonies which disgrace every Popish church. With such absurd ceremonies and idolatrous rites, so irrational and contrary to the spirituality of true christian worship, can it be wished that popish superstition should be forced on the innocent followers of Zoroaster, who worship a supreme being, and believe in a resurrection and future judgment? Is not the pyrolatria, or pyrodulia, of those people much more venial than that of the papists, who are favoured with the light of christianity, which they so grossly pervert? Yet popish missionaries are now actively and dangerously employed in several parts of British Hindoostan.

Mr. C. has presented his readers with an interesting chapter on the tenets and practices of the Mahomedans: but he has not considered the injurious effects of polygamy so amply as Mr. Southey has done in the preface to his translation of the Cid. The unfavorable nature of the Eastern creeds to religious improvement, is a more novel subject.

"All the religion of the ancient world, observes the author, appears to have been founded upon misconceptions of natural religion, or imperfect notices of tradition. In the beginning of the world, kings and civil rulers were, for the most part, the ministers of religion. When sovereign princes laid aside this power, it was consigned to the care of a peculiar order or case of men, to whose province it solely belonged to consult the Gods, offer the public sacrifices, and take charge of things sacred. Thus the priesthood was either a support to the secular power, or it kept it in check. In the days of ignorance, superstition became a vehicle for ambition; the priests resorted to craft and concealment, and the people were content to

follow their ordinances in blind obedience. The Egyptian priests had a sacred sacerdotal language, and hieroglyphic character, the use of which was forbidden or unattainable by the vulgar. The Brahmins had their Devánágári, (or the language of angels) which, they said, was delivered to the people by Brahma, in the same manner as the elements of the sacerdotal language of Egypt, were supposed to have been imparted by the elder Hermes. The Jewish Rabbins boasted also of a celestial and mystical alphabet, communicated by angels to the patriarchs, their ancestors. The Persian magi, like the Brahmins, were the hereditary counsellors of state, and, by the religious command of Zoroaster, were forbidden to teach their ancient language, or reveal their sacred scriptures to any stranger. The Egyptian Hierophants administered the laws, were the prophets, historians, and public instructors; they alone regulated the distribution of the waters of the Nile, determined the land-marks, when the flood had subsided, and were employed equally in civil and religious offices. The Druids and Scalds were the sole preceptors of the northern youth; they counselled the princes in war, attended the camp, performed the sacrifices, in the day of battle, and on every important solemnity proclaimed the will of the Gods, and the duties of man. In their hands were all the instruction and knowledge of the ruder ages; and the mystic rites of religion, veiled in impenetrable shades and gloomy terrors, served to awe the vulgar into submission and silence. The druidical instruction was oral, and it required a period of twenty years ere the initiated could be perfect. Fenced round by such barriers, nothing could interrupt the reign of superstition. The policy of princes was supported by priestly artifices; ignorance, time, and fear, assisted in casting a film over the mind, which concealed from its view the brightness of truth, and the baffled courage of human reason dared not approach the limits of the enchanted circle. 'Reason, indeed, in the absolute 'governments of the East, is seldom called upon to exert her func-'tions.' The vulgar are ever moved by authority from the conscience of their own ignorance; and not knowing why they should disapprove the opinions of their superiors, they allow and follow their judgments without inquiry. They take implicitly what their fathers have professed, because they will not trouble themselves to examine, whether the things, to which they have been accustomed, are good or evil; the light of the understanding is thus obscured, and thus, in various nations, customs and practices, which natural reason must condemn, have gained the highest veneration. Time gives also a sanction to the greatest absurdities, and in the lapse of ages, the original motive to any custom is often not only forgotten, but the custom itself becomes, from its antiquity, of a nature so sacred, as to be observed without regard either to its design or utility.

"The writers upon the Hindus have observed, that 'the faith of 'a Gentoo (misguided as it is, and groundless as it may be) is 'equally implicit with that of a christian, and his allegiance to his 'own supposed revelations of the divine will altogether as firm.

'He, therefore, esteems the astonishing miracles attributed to
'Brahma, a Raam, or a Kreshen, (Creeshna) as facts of the most
'indubitable authenticity, and the relation of them as most strictly
'historical.' Symmachus offers the same excuse for paganism, which the Brahmins do for their idolatries. 'Sequimur majores
'nostros, qui felicitèr secuti sunt suos.' If to this be added the general ignorance of the Brahmins of the present age, the force of their prejudices will be found the more difficult to subdue; for the antiquity of their religion will be pleaded as a proof of its excellence, and the veneration it has been held in by their wisest ancestors, will be a strong apology for their own adherence to it.

"In confirmation of this opinion of the general ignorance of the Brahmins, it is recorded, that they cannot even read the books which contain their sacred records, but are altogether immersed in such deep sloth and depravity, that immoral practices, which the most barbarous nations would have feared to adopt, are at this hour openly allowed and sanctioned, in the most public places and polished cities of Hindoostan. Of the people, the description is generally degrading; uninformed, and only careful of their ablutions and the particular customs* of their cast, they are said to have as little acquaintance with the moral precepts of their Sastras, as the Samoeides, or Hottentots, with the elegant arts of sculpture and painting.

"Devoted to their priests, and accustomed to look upon them as men of a diviner origin, and upon themselves as the lowest creatures in the order of the human creation, the great mass of the Hindus are debarred, by irrevocable laws, from passing the limits to which they are confined. Amid the continual exactions of the several masters, who have, for centuries past, desolated their fairest provinces, and left them, amidst public confusions, the chance only of a precarious existence, this fatal error has been still kept alive by the influence of the Brahmins, and assisted in debasing all the faculties of

---

* "Infanticide, in every stage of unnatural cruelty, burnings, penances, burials alive, *women of the idol*, ordeal trials, the most infamous polygamy—the general immorality and prostitution of all that is just, honourable, and sacred.

"Similar practices were adopted in the decline of Grecian morals. In Corinth, the sacred name of religion finished the corruption which opulence began; a temple was erected to Venus, in which more than a thousand courtezans were consecrated to her service. The mysteries of the Grove of Daphne, on the banks of the Orontes, in the neighbourhood of the Syrian Antioch, were of a similar description. The Grove and Temple of the Dea Syria existed in the time of Constantine, at Amphipolis, and were destroyed by that prince. On the worship of this goddess, the Mylitta of the Assyrians, and the Aletta of the Arabs, see Herod. Clio, sect. 131—199, and Hyde, Rel. Vet. Persar. cap. iii."

their minds. Ancient prejudices, therefore, and the habits of early life, have prevailed over the love of novelty, or the charms of independence, and the poor contemned and dejected Hindoo has hitherto been insensible to the voice of patriotism, or the beauties of a purer faith. If, however, in defiance of these obstacles, some of the Indians have had courage to renounce the errors of their country, the consequences have been exclusion from all social intercourse, a rupture of the dearest ties and connections, avoidance as from a person contaminated, and the dire necessity of relinquishing all those hopes and prospects, which equally bind men to life and to society. This is not only a picture of the Hindoo, but of almost every Eastern nation, wherever the intolerant creed of Mahomed prevails: the same measures produce in all the same effects, and the same fate awaits them as apostates from the faith of their fathers."

Notwithstanding this general ignorance, however, it is by no means improbable that many of the inhabitants of the East, who possess any energy of mind, like those educated in popish superstitions, are decided sceptics, and perhaps addicted to the opposite extreme. Such preposterous absurdities are wholly incompatible with reason; and whoever is not the slave of habit will necessarily reject all similar corruptions.

"It may, in general," continues Mr. C. "be observed, that in India, as well as in many other countries, there are two religious sects; the one look up to the Deity, through the medium of reason and philosophy, while the others receive, as an article of their belief, every legend and allegory which have been transmitted from antiquity.

"A race of philosophers is said to be still existing in India, who not only spurn the fables of the Hindoo allegorists, and admit no incarnation of deities, but insist, that their countrymen pay worship and reverence to their ancient sages and sovereigns, deified for their virtues, wisdom, or valour. But whatever these sages may believe of a Supreme First Cause, however sublime their notions of an invisible, eternal, and self-existent God, whom all symbolical representations must degrade, these opinions have been chiefly professed in silence and retirement; a doctrine so pure has been kept a profound secret from the vulgar, whose sensual conceptions, they imagined, were only to be influenced, and whose stubborn minds were only to be kept in subjection, by the impression of external objects. It was by such methods, that the people were permitted to plunge into a gross and multifarious idolatry, until at length the priests themselves, became as ignorant as the people whom they had corrupted.

"Men, accustomed to reason of distant countries by the same rules that they judge of their own, feel surprised, that the Gospel has not long since been more generally received throughout the world; judging from its purity and excellence, they imagine its adoption would be the immediate effect of its being published; not reflecting upon the difficulties which arise from the prejudices of

habit and education, and the abject state of the mind under despotic forms of Government.

"The people of ancient Europe called not in question any article of the public faith, nor did any practice, which it enjoined, appear improper to them; on the other hand, every opinion that tended to diminish their reverence for the Gods of their country, or to alienate them from their worship, excited that indignant zeal, which is natural to every people, attached to their religion by a firm persuasion of its truth. But in no country is this attachment stronger than in India. In Greece and Rome there was no distinct race of men devoted solely to religious duties, or privileged by hereditary right, to serve as interested guardians, of its tenets and institutions. In India, the Brahmins are by birth the ministers of religion;* in Thibet, the Lamas are the only national priesthood; they possess exclusive privileges, and the most favoured distinctions, and have alone the supposed power of averting the wrath, or propitiating the favour of Heaven. These distinctions, whilst they preserve their ascendant over the public mind, are an insuperable bar to all innovation. To effect a change in the Eastern creeds, ancient habits must be altered; antipathies must be reconciled; and the people must be roused to the exertion of their faculties by the prospect of some share in those advantages, which constitute the pride and glory of more civilized nations."

The indolent opinion that the present degradation of the Hindus is owing to their climate, and that the arts, sciences, and industry, can never flourish in warm countries, is ably and animatedly combated; the ancient arts and civilization of Hindoostan proved; and the true cause of the Hindus' present kind of vegetable existence clearly illustrated

"If in Asia the principles of justness, honour, or patriotism, are disregarded, it is because they confer no substantial benefit, nor tend to elevate the character; they are, therefore, seldom seen to animate the mind of the subject, who is, as it were, constitutionally led to fix the tenure of life, and property, and fame, on the will of the Prince.

"Every government, whose power is upheld by force alone, and whose main spring of action is to exact a passive submission to its

---

*"In the Birmaun empire, whose inhabitants are principally of the sect of Gaudma, or Fo, the Hindoo Buddha, the Rhahaans, or Phongis, vulgarly called Talapoins, live in convents, and are solely devoted to religious pursuits. The people pay them the highest reverence, and the State consults them on all important occasions. The Birmauns are a more active and industrious race than the Hindoos, and though professing nearly the same tenets, are less reserved to strangers, and less bigotted to their sacred ordinances."

will, has a natural tendency to degrade the mental energies of the people, and to deteriorate and alter the very face and physical resources of the country, over which its influence extends. The great kingdoms of Asia, subject to the Mahomedan and Pagan yoke, feel the full effects of this principle, and by the force of its operation, sink daily into deeper misery and degradation. The beauty of Cashmire was proverbial; the happiness of its people, the admiration of surrounding nations. The mountains which girt their vallies secluded the inhabitants from injury and insult, and, protected by the fostering care of their native Princes, or the lenient government of the first Mogul Emperors, they enjoyed all the blessings of a terrestrial paradise; but the subsequent confusions of the Empire, and the ravages of the Afghans, have not only desolated the country, but given a ruder aspect to the people, and a baser character to their minds and bodies. In Cashmire, vice and licentiousness have now become so familiar, as to excite neither shame nor abhorrence; awed by no principle of honour, invited by no example of virtue, the Cashmirian gives the widest range to his passions, and seeks not to conceal the baseness of his nature. The ancient Spartan was celebrated for his probity, his valour, and contempt of wealth; but Lacedæmon was virtuous and free, when her sons attracted the love and veneration of the Peloponnesians. The Maniot, her fallen descendent, is described as having no other quality but courage; and that is rather brutal violence, than patient fortitude: his vices are those of the half-civilized savage, assassination, cruelty, perfidy, and rapine.

"Europeans are accustomed to speak of the wealth of India in the most extravagant terms, but the opinion is highly delusive. The poverty of the Indian is so great, that he has scarcely any tools, or those only of the simplest nature, for the performance of his work; even the most common instruments of agriculture are ill made, and still worse adapted to the uses for which they are designed. These defects, in a people so long civilized, were, previous to the British conquests, chiefly occasioned by the state of descendible property, which rested on so precarious a tenure, that all improvement was necessarily checked, and obscurity and poverty were the only methods of saving private possessions from the grasp of arbitrary power. Thus every institution, both civil and religious, unless occasionally counterbalanced by the justice or policy of the Prince, had the same tendency to curb the growth of genius, and to rivet the fetters of despotism and superstition."

"If, for ages past, the Indian has appeared torpid and inactive, under the lash of his oppressors, it must be attributed to the gradual progress of corruption, brought on by a debasing superstition, and the vices of an impotent government. That, upon some occasions, the Hindoo is not deficient in any of those qualities, which distinguish the natives of the West, when protected by the influence of a mild government, has been proved in the armies raised by Europeans, even when conquest alone has been the avowed object. Was the

state of science and civility in a more improved condition in Europe, during the barbarism of the middle ages? Europe is now the boasted seat of learning, and the temple of the arts. But was civil liberty then better understood, when science, confined to the legends of a monastery, scarcely cheered with a ray of light the surrounding darkness, and the achievements of chivalry gave the only transient relief to the dull annals of an ignorant age?

"If the Indians are now degraded, they only occupy the place held by their conquerors a few centuries ago. It is the injustice and impolicy of institutions hostile to the freedom of man, the prosperity of the arts, and all notions of good government, which have brought them to their present condition. If the evils are great, and have gained some degree of sanction from time, both justice and policy require us to adopt such remedies as may counteract their influence, "for the more that physical causes incline mankind to inaction, the "more should moral causes estrange them from it.

"Among all the schemes offered to the nation, in this projecting age, for the support of its Indian power, perhaps the best natural means for advancing the felicity of the state, as well as the present happiness of the subject, but more particularly the Hindoo, would be, to give him a higher opinion of his own rank in the order of creation; for the effects of such a system, aided also by education, lenient treatment, and protection, would afford his mind a fuller scope for its operations; and, by awakening him from sloth and ignorance, without materially exciting the jealousy of the Brahmins, might direct his best energies to the improvement of his nature."

The methodistic mania of Hindu conversion is very properly condemned by our author, whose good sense and genuine piety dictate great caution and prudence in such a proceeding; but above all, to avoid sending ignorant fanatics among such people. A chapter on "the introduction, rise, and progress of Christianity in the East, during the first century," displays very respectable learning, much laborious research, and entensive reading. The history of the "progress of Christianity from the second century to the birth of Mahomed" is more connected with the general history of the christian religion; but its reference to the character and genius of the people of the East, renders it important to the inquiry respecting modern conversion. Contrasted with the progress of christianity is that of Mahomedanism in the East, till the end of the thirteenth century. The conquest of Tamerlane, in the fourteenth century, gave a final check to christianity in that region.

"But whatever may have been the former progress of the Gospel in the East, it was destined to suffer, in this century, the greatest evils from its former patrons. Many of the Turkish or Tartar

tribes,* who had embraced or tolerated Christianity, had been introduced by their successes in Hither Asia, to a knowledge of the Koran; and Timur Beg, or Tamerlane, the lineal successor of Zenghis, having adopted it, not only employed all his influence against the Christians, but doomed them either to death or slavery, if they would not renounce their faith. The greater part of Asia soon submitted to his arms, and many of the Christian converts, either terrified by his threats, or allured by his invitations, yielded to the law of the conqueror. Thus, wherever the Mogul arms prevailed, Christianity lost ground. The confusion of the times was also increased by the wars between the Tartars and Chinese; for, in 1369, the last Prince of the House of Zenghis, having been driven from the throne of China, all foreigners were excluded from the country, and the severest punishments were enacted against the professors of the Gospel. A few Nestorians were however said to have resided there so late as the 16th century; but the fact rests upon very questionable evidence."

The discoveries in Africa and America gave a temporary support to the christian faith; but the invention of printing, and the reformation, produced more efficient changes in the christian world. The subsequent attempts of the Portuguese and Dutch to convert the Hindus terminated in perpetual broils between these two nations, whose adventurers appeared to be actuated more by the spirit of robbers, than by the benignant spirit of christianity, and an enlightened policy. The progress of the true faith, of course, was rather retarded than accelerated by their envious interference. Commercial interest had too much ascendency over the Dutch, and Popish bigotry over the Portuguese, to permit either to effect much general good to the Hindus. The Portuguese indeed baptized numbers, but perhaps did not make one christian in the true sense of the term. The ambitious schemes of the Jesuits in China, and the fiery bigotry of the popish missionaries, have all contributed more to obstruct than extend the progress of christianity in the East, where ignorance and self-interest have been equally inimical to rationality and genuine religion.

"In the detail which has been given," observes Mr. C. "of the progress of Christianity, from its rise to the conclusion of the eighteenth century, many circumstances have been necessarily recounted, that may seem at first view to reflect upon it little honour: but it is the province of history to record the great events, which alter the face of

* In 1320 a Bishop was settled at Caffa, in the Crimæa, by the Roman Pontiff, and many splendid reports are given of his influence over the Khan of the Krim Tartars.

empires, and arrest the notice of the world, rather than the peaceful virtues of domestic life, which find, in the midst of public convulsions, their best reward in quiet and privacy. Although, however, the great features of history are chiefly occupied by the revolutions of empires occasioned by the depravation of public morals, it is not therefore to be supposed, that the practice of the moral virtues, as heightened and illustrated in the Gospel, may not have existed in the periods which have been described, or have borne even a considerable proportion to the vices of the age; but it is the necessary consequence of the one to attract notoriety, of the other to seek the shelter of retirement. Few men like Scipio Africanus and Cato are recorded in the later Roman annals; but they describe many Sylla, Mariuses, and Antonies. When Christianity had been established throughout the Roman Empire, and the Pagan temples had been destroyed; when the divine interposition was withdrawn, and men were left to pursue their own opinions, without a constant recurrence to miraculous evidence, some deviation ensued from the pure precepts of the Evangelical writings. It is also to be remembered, that many of the advocates of the gospel, after the two first ages, were men chiefly educated in the Grecian schools, who had imbibed a taste for all the subtleties and mysteries which in that age passed current for science; besides, that the corruption of the people kept pace with the increase of dominion, and the change of policy introduced by the removal of the seat of empire from Rome to Byzantium. The people naturally caught the infection of their superiors. The national manners became corrupt, the Roman discipline relaxed, and barbarian soldiers were introduced into the legions to defend the Roman frontiers against the incursions of their own countrymen. The advantage of tactics prevailed for a short time over physical strength; but the barbarians were at length taught discipline by defeat, and as the circle of the empire lessened, the emperors and the people, insensible to their fate, plunged deeper into vice and effeminacy. In addition to these causes of decline, the Goths, the Vandals, and other barbarous tribes, who became Christians, had adopted the Arian opinions, and were thence as hostile to the Greeks, after their conversion, as they had been before. The civilized parts of Europe, Asia, and Africa, were successively overrun by the Germans and Scythians; the irruption of the Saracens and Tartars, and the baneful progress of the Crescent, completed the confusion of the times. Learning was banished to the cloister, where it found only a precarious asylum, and the only honourable profession was that of arms. When new kingdoms were founded in Europe by the victorious barbarians, more civilized habits were introduced; but it required a considerable time before former prejudices could be subdued. The ambition of the Popes, and the degradation of the Greek Patriarchs, favoured the general ignorance, and Europe seemed for many centuries to be hastening back to that barbarism from which it had been, in some measure, rescued by the Roman government. But at the moment when all hope seemed extinguished, the progress of the

reformation awakened the public mind to inquiry, and Europe has since been rising to glory in every honourable acquirement."

We are surprized that so sensible a writer should be the dupe of some factious demagogues, who are equally ignorant of human nature and hostile to religion, when he speaks of "a more liberal conduct," p. 340. He should have known that the people must be prepared, must be qualified to enjoy greater liberty, before it can be advantageously bestowed upon them. Upon the whole, although we are as far from recommending fanatical missionaries or impracticable and dangerous missions as our author, we think that he has inclined too much to the difficulties, and underrated the advantages of propagating Christianity, and civilization in India. It was well observed by Cordiner, in his description of Ceylon, that "had all the Europeans who have visited India been *sincere* and *enlightened* Christians, more *numerous converts* would have been made without *force* or *solicitation*. The most effectual means of disseminating the blessings of the gospel in the East would be for the Christians who go to those parts, to live in a manner *worthy* of their profession. The native servants never fail warmly to love a master who leads a Christian life." If the 30,000 English, who are estimated to be residents in Hindoostan, had practised this very natural and easy plan, they might now have made several millions of efficient and real Christians. But the contempt or neglect of all religion in their private capacity must have induced the Hindus to believe, what we fear is not very far wrong, that they really have none. The penetrating sagacity of Marquis Wellesley soon perceived the importance of this influence on the minds of the Hindus, and adopted some admiral plans for familiarizing them, by having all the civil servants of the company well-educated in the native languages, and also had the gospels translated into the Persian, Hindoostanee, Mahratta, Orissa, Malay, and Bengalee, languages. The improvements which he introduced into the College of Fort William were well calculated to facilitate this purpose; but the Leadenhall-street legislators, too liberal and disinterested, no doubt, to have any view to domestic as well as foreign patronage, thought proper to curtail the admirable literary establishments at Calcutta, and erect a strange institution in this country, under the pretext of economy. The college of Fort William was to be abolished; but, after a considerable sum of money had been expended on the erection of one in England, it was discovered to be indispensable to retain the old, and thus the

company, by way of economy, is obliged to support two sickly institutions, at nearly double the expense of the former, and much more useful establishment. In this country, it is impossible to acquire a knowledge of the Eastern dialects like at Calcutta; still less is the youthful constitution inured to the climate of India before entering on active duty: as an atonement, however for these defects, the students are becoming adepts in rebellion against their masters, which cannot but be highly advantageous to British interests in India. Such is the profound policy of the sage directors.

The following reflections on the conversion of the Hindus are judicious: if some pains were taken to instruct them in the mechanic arts, if they were taught to raise 3 *candacas* of rice where they can now only raise two, they would perhaps be more anxious for an intimate acquaintance with people so much more skilful than themselves.

"The idea of compulsion, argues the author, can never, it is presumed, enter the breast of an Englishman. In his own country, all religions are tolerated; nor will any but a bigot imagine that a want of conformity in matters of private opinion can lessen the offices or qualities of a good citizen. The Sectarian missionaries, whilst they conduct themselves peaceably and orderly, may, as in the dominions of the native Princes, be suffered to continue their labours in Hindoostan, but let them neither be countenanced nor discouraged by the Government, so as to make its favour the means of disturbing the peace of the Hindoo. No jealousy was formerly shewn, either by the Mahomedan or Hindoo Princes, because missionaries were settled in their countries, and the British Government, which now possesses the power formerly enjoyed by them, may allow them the same privileges, so long as they keep within due bounds. Let the translations of the Scriptures be distributed among those who demand them, and let their silent influence be suffered to operate on the minds of the intelligent, and the assistance of Heaven, it may be piously hoped, will, in its own good time, bring the fruit to maturity. Another, and a serious reason, against immediate interference, should also have its proper weight. In destroying the faith of the Hindus at present, their religion and morality would perhaps fall together; for however defective it may be, in comparison with the purity of the Christian faith, the union is too intimate to bear a violent separation. With the Hindus, the only present restraints upon the intemperance of the human passions are the moral precepts of their Sastras; and if these are forcibly broken down before they can be acquainted with the more perfect, but less complicated system of the Gospel, what security remains in the affections of the people, or the stability of the Government?

"An enlarged church establishment is probably necessary, from the increased numbers of residents, in consequence of the late acces-

sions of territory. This would obviate the inconvenience of future casualties, and do away many of those objections which are at present raised by the Sectarian ministers. For the example and influence of men competently instructed, would not only act with a becoming force on the English population, but ultimately on the natives themselves.

"If indeed the condition of the Hindus be at present so forlorn, the sooner an adequate remedy shall be applied, the sooner will the Government reap the benefits of its protection. Nor does it seem inconsistent to suppose that an alteration in the habits of the people might be more speedily brought about by promoting civilization, by encouraging the arts, by a liberal and enlightened administration, than by any sudden effects to be produced by the preaching of the gospel. The probability of immediate conversion by human means seems to be disavowed by all who are best acquainted with the subject; and if the Hindus are to be received into the bosom of the church, every reasonable man would wish them to enter as men with reformed habits, having something more of Christianity than the mere name. Education may produce such an effect, but then, without the immediate interposition of Providence, it must be the work of time. The Brahmin may be regenerated, but he cannot be compelled by human art to change his faith. Even the institution of public schools for the education of the Hindoo and Mahomedan children might not have the desired effect, unless they were countenanced by those whom the people have from long habit been accustomed to reverence. It will be confessed that such an attempt, fairly encouraged, and not militating against their peculiar tenets, is, at all events, worthy the experiment, should it not even be eventually successful. As the mind became better informed, the force of superstition would be weakened, and a link of the chain once broken, it would soon lose its force and tenacity. 'Ignorance may, perhaps, be the mother of superstition, but experience hath not proved it to be so of devotion; for Christianity always made the most easy and quickest progress in civilized countries.'"

Mr. C. observes, with more consistency than knowledge of human nature, that "no man will attempt to say that a Catholic is of necessity a worse soldier than a protestant." Before being so dogmatic in pronouncing a contrary opinion, "bigotry and folly," he should have consulted some of our naval commanders, who would have given him much more correct notions of the effects of religious opinions on the lower classes of the community. We would advise the author to consult persons qualified to inform him accurately, and then say, whether an Irish protestant, or Irish catholic, is easiest made a good soldier or sailor? Our experience in different countries has, we think, proved to demonstration the contrary of his axiom, which he so *liberally* supposes cannot

be opposed but by " bigotry and folly." Wherever religious opinions interfere with the senses, they will invariably produce an effect of which we perceive our author has not any conception. His ignorance indeed on this very important, and we apprehend, essential point, with regard to the controversy respecting the conversion or non-conversion of the Hindus, greatly diminishes his authority in such a case. It is not a question of literary history but of fact, and one which apparently is beyond the sphere of the author's observation. The last extract we shall make from his valuable work in some measure refers to this subject.

" Most travellers complain of the insolence they meet with in Asia; a great portion of it is from the memory of former hostilities, and the total ignorance which the Eastern nations live under of what concerns the real merits of Christianity. " I do not wonder," says Mr. Jackson, ' that the Turks should entertain such a prejudice against the Christian religion, for all the Christian countries bordering upon the Turkish Empire, (and even the Greeks and Armenians among the Turks) have their crucifixes and images, which represent a kind of idol worship, to which all Mussulmen have a particular aversion, and that alone is sufficient to prevent them from making any inquiries into the real merits of Christianity."

The reader, from the preceding extracts, will easily perceive that Mr. Chatfield's " Historical Review of Hindoostan" contains much diversified information in a small compass; that it is a work of great labour, executed with considerable ability and taste; and that it is equally worthy the attention of the polite scholar and the statesman.

Lady Jane Grey, a Tale, in Two Books, with Miscellaneous Poems in English and Latin, by Francis Hodgson, A. M. Fellow of King's College, Cambridge, and author of a Translation of Juvenal. pp. 352, 8vo. Mackinlay. 1809.

FROM Mr. Hodgson's translation of Juvenal, we were induced to form a favourable estimate of his poetical talents, and rather a high expectation of his future productions. Of these impressions, the former is not altered; and the latter, neither altogether fulfilled, nor greatly disappointed, by the volume before us. But we are still willing to regard this rather as a stepping stone to something better, than as the rock on which the author means to rest his claims to the meed of public applause. It is not the writer who presents us with elegant copies of verses, with pretty complimentary poems, with sonnets on his mistress's eyebrows,

or with the desultory flights of his genius or imagination, who will maintain a station in the highest walks of fame. These, we know, are excellent subjects of practice, and furnish, perhaps, the best mode in which a young author can try his strength; (for, if they do not merit any very great praise, they, at least, are not obnoxious to any severe condemnation) but when the fancy and the genius have thus expanded their wings, and proved the strength of the pinions on which they are to fly, we look for the noble and extended soarings of the eagle, rather than the playful flights of the pigeon. Mr. Hodgson has, indeed, shewn that he is equal to both; and having thus made the experiment, we trust he will decidedly make choice of the nobler part, and by some third work, longer and graver than the present, and more generally interesting than his former, justify the opinions we have formed of his genius. His translation of Juvenal is a work of no mean character; we may predict, without fear, either of contradiction or of disappointment, that it will go down to posterity hand in hand with its contemporary and rival, by Mr. Gifford, (if, indeed, works of such different characters can be called rivals.) The spirit with which he makes the English reader acquainted with the poetical character of the Roman satirist must entitle him to this honourable fate, and certainly more than atones for any faults which may be discoverable in the illustrative part of his work: faults, however, which consist rather in the manner in which the illustration is conveyed, from its being mixed up with matter in a great degree irrelative, than in any want of illustration; for we really do not know that any thing material in Juvenal is not explained, as far as an extensive acquaintance with the works of the commentators, and general classical literature, makes the explanation practicable. But the misfortune is, that Juvenal is, in some degree, a proscribed author; nor is he a very interesting one. At this distance of time, general readers cannot care much about the private virtues and vices of a nation, however great in name, who are no longer the object of immediate acquaintance and conversation; and we very much doubt whether *genera* satire is, or ever will be, the taste of any very large portion of mankind. While, therefore, the grossness of many of the subjects, and the general character of many of the vices alluded to, exclude Juvenal from the work table and the toilette, the remoteness and generality of his satire, added to the obscurity in which a good deal of it is involved, will give it a peaceful station in the libraries, even of the learned; and his translators must not wonder if their sleep is less broken, and their binding less soiled than those of more favourite authors. At the same time it must not be forgotten that the works of Juve-

nal are perhaps the greatest poetical emporium of the morality of the ancients; that an attentive perusal of them cannot fail to improve the taste, to strengthen the mind, and to enlarge the understanding; that they are calculated to search into the very heart and reins of the human character, and expose the secret receptacles and sources of corruption. But our business is not now with Mr. Hodgson's former work, on which we have already bestowed so much attention, we only make these remarks to excuse ourselves from considering even that as the rock on which we are to place the author's character.

The great merit of the book now under review, is the variety of its contents; every reader may here find something to touch his peculiar fancy, harmonize with his particular feelings, or apply to his individual history. A book of this description has something of the charm of a fortune-teller who appears to know our situation without any visible source of knowledge; and this leads us to observe the peculiar advantage such a writer derives from the use of those common-place remarks which describe the general impressions of human nature, the force of which every reader has felt before, without knowing how to express them.

The story of Lady Jane Grey is so well known, and so generally felt, that it is quite needless for us to detail it. Mr. Hodgson's tale is, with the exception of two or three instances, entirely conformable to the truth of history. Indeed, we are disposed to censure him rather for missing many opportunities of embellishment, than for any departure from authority. His tale abounds with affecting passages; and the most advantage is certainly taken of those feelings of sorrow and commiseration, with which it is impossible not to read this melancholy story. It required some management to give a proper degree of dignity to the recital of an English execution on Tower Hill. If we were disposed to indulge in that style which has given so much celebrity to certain of our critical brethren, we might *quiz* Mr. Hodgson upon his "last dying speech and confession, life, character, and behaviour, &c." but we are always unwilling to sacrifice feeling to wit, and should be ashamed of affecting to laugh at what we must confess we found it difficult to read without strong emotion. We shall present our readers with an extract or two from the conclusion of the poem, which we think will justify these remarks.

"The fatal dawn arose, and Dudley strove
To gain the mournful privilege of love;
To look once more in those subduing eyes,
Once more embrace that beauteous sacrifice;

To take the last, the long, the ling'ring view,
To murmur out the fond unheard adieu.
Oh! dreadful moment! when our love is prest,
For ever parting to our tortur'd breast;
Happier those wretches who together die,
Than living, drag that moment's memory.
Nature herself inspires the mournful line,
'Oh! let me lose thee—rather than resign.'
" 'Tell my lov'd lord,' the pensive fair replies,
'He looks for sorrow in these faded eyes.
'Nor would their gaze confirm him to endure,
'But heighten wounds they vainly long'd to cure.
'Then let us wait for this desir'd embrace,
'Till death has borne us to that happier place,
'Where sorrow never comes, nor brutal strife,
'Nor toil, nor guilty, turbulence of life.
'There shall we meet, forgetting all our pain,
'*Meet to be blest*,* nor ever part again.'
" Now deeply toll'd the death-denouncing bell,
And to the grating of her gloomy cell
The trembling lady turn'd, and look'd her last;
Ah, God!—her Dudley's well known figure pass'd.
She gasp'd awhile for breath; their glances met;
Can they in Heav'n that awful glance forget?
She stretch'd her beauteous arms, and dizzy round
The chamber swam—she sank upon the ground.
But now the pang was suffered; and serene,
In speechless grief she watch'd the coming scene.
" Back on a car, with sable cloth o'erspread,
Beneath the cell her Dudley's corse was led.
With glazing eye, and statue-like despair,
She saw her dear departed husband there.
Cold was that heart which fairest honor grac'd,
Headless that form which love had once embrac'd.
" The solemn summons came,—with decent care,
Her pitying handmaids had array'd the fair;
A flowing veil, with sweet and mournful grace,
Betray'd her form, but hid her lovely face.
E'en when approaching to the dreadful block,
Her dauntless spirit triumph'd o'er the shock;
She rais'd her veil, survey'd the warlike throng,
And pale in matchless beauty mov'd along.
While from that eye, which timid softness claim'd,
The living light of steady courage flam'd.
The holy priest officious waited there,
But her pure soul was wrapp'd in silent pray'r.

* This the author alters, among his "additions and corrections," to "*Meet to long love*."

Till, turning meekly on the breathless crowd,
She own'd her sentence just, and prais'd her God aloud.
Then, as her weeping maids the veil remove,
She gives to each some token of her love.
The fatal fillet o'er her eyes is bound,
And sternest cheeks in bitter tears are drown'd.
She kneels—no more!—the scaffold disappears—
Scarce sounds a murmur in my swimming ears;
'Dispatch me quick!'—these accents are her last,—
And hark! the steel descending—all is past!"

We have said that Mr. Hodgson has missed opportunities of poetical embellishment. We certainly expected to have met with a more spirited description of the short civil war, or rather tumult, which took place immediately on Mary's accession; and looked for an animated description of London, the scene of the principal actions of the story. Surely, a contrast between its ancient plainness and dignity, and its modern luxury and extravagance, would have afforded scope for a fine flight of poetry. The tale, upon the whole, wants interest, which we think it would not have cost Mr. H. much trouble to have given it; but he seems to have been anxious to bestow on it all the tenderness in his power, and to affect, rather than to dazzle. We are the more disposed, however, to regret the want of poetical embellishment, as in the few instances in which it is introduced, the author seems equal to flights of very considerable extent. The dream, for instance, of Lady Jane, just previous to her execution, is not sanctioned by any historical evidence, and it is one of the best passages in the tale. We did not intend to make any more extracts from this part of the work, but a re-perusal of the passage induces us to think it will not be unacceptable to our readers.

"One night she fancied that an angel guide,
Led her to realms where holy saints reside.
The skies above with azure brightness glow,
Soft fleecy clouds the pavement press below;
(If pavement that might seem, where wide and far
It glitter'd one consolidated star.)
Slow through the midst a river roll'd, and spread
Its glassy waters o'er that splendid bed;
On either bank the snow-white pillows hold
Reclining sages, venerably old;
The book of life upon each pillow lies,
And downward bend their meditative eyes.
"In a light bark that floated with the stream,
(Thus wander'd on the strange but soothing dream)
Jane and her angel guide the scene survey,
And mark the pensive tenants of the way.

" There Socrates repos'd, immortal sage,
Pausing in wonder on the holy page;
Saw full reveal'd, what faintly he had guess'd,
Gloried in truth, and all his God confess'd.
" There Plato blush'd, so fanciful to find,
His earthly image of the heav'nly mind;
Beheld creation rise, at one command,
And without matter work th' Almighty hand;
Then eager turn'd, with rapture's glowing cheek,
The lovely dreamer, and essay'd to speak;
But wonder bound her tongue, and hark! a strain
Of deep-ton'd praise pervades th' ætherial plain.
There the diviner few enjoy above
Their pride on earth, that harmony they love.
There, on the tranquil cloud of sacred ease,
Lies all alone thy form Mæonides!
While thy loud harp, with high resounding strings,
Tunes adoration to the King of Kings:
While, with prest lip, and wonder-speaking eye,
The list'ning Mars drinks thy melody;
Dares not himself the holy chorus swell,
But tastes a bliss that none but saints can tell;
Leaves the dim Sybil for Isaiah's glow,
And sees a Saviour rise in Pollio.
" But who shall paint Devotion's deeper gaze,
Who shall record her wider burst of praise,
Where round the blazing throne, that hangs so high
In the vast azure of yon arching sky,
Martyrs, and prophets, and apostles crowd,
Hymning their Maker in hosannahs loud?
" Rapt into heav'n, and emulous to share
The holy song, awoke th' astonish'd fair,
Struggling to speak—ah, melancholy change!
No more she seem'd in glorious realms to change;
The bark, the river, the resplendent throne,
And sages, pillow'd on the clouds, are gone.
She sees her dungeon's solitary round,
And in her ears the fatal hammers sound."

Of the next poem in the collection we hardly know what to say. It is a pretty severe, and not very discriminating, attack upon all reviewers and critics. It is evidently directed chiefly against certain of our brethren, who appear to be ambitious of the character rather of expert combatants, than of candid umpires of the lists; leaders and advocates of parties, rather than impartial judges; and as we do not know that so much of the federal system prevails in the republic of letters, as to make it necessary for every state to take up arms when its neighbours are,

perhaps, not altogether unjustly, or undeservedly, attacked, we shall, therefore, continue to discharge our critical duties towards Mr. H. and every other writer on whom we are called upon to pronounce a judgment, with that severe impartiality which becomes the office of arbiters of public taste and morals, and from which we are not conscious of having, on any occasion, materially departed.

The larger portion of this volume is composed of miscellaneous English poems. We have already remarked upon the variety which it contains; the serious, the jocose, the heroic, the lyric, the good, the bad, and the indifferent, the descript and the non-descript, have all their different specimens and examples. It is, therefore, quite impossible to pronounce any general judgment, except upon the prevailing character of the poetry; and of this we do not hesitate to give a very favourable opinion. We sometimes meet with weak lines, consumptive amplifications, and, occasionally, (but not often) with bad rhymes; but, upon the whole, the book displays great elegance and facility of versification, and great felicity in the adaptation of thoughts to subjects, and words to thoughts. The subjects we have already said are, for the most part, of an interesting description. The author strays into moral reflections from the common occurrences of the world with the gracefulness of Horace, and the transitions and allusions to subjects of general interest introduced, unexpectedly, in the midst of particular anecdotes and descriptions, display, at once, a lively fancy and a good taste; thus, after describing some occurrences of a tour in Warwickshire, we come unexpectedly upon the following:

" But hold! in yon valley what magical form,
Waves its wand, and arouses the breath of the storm?
Through the trees hollow murmurs presageful arise,
And the chill ev'ning blast rushes swift thro' the skies.
What beautiful wood-nymph approaches the seer,
Pale with horror?—the roar of the occean I hear,
The cries of the shipwreck'd, the terrible sound
Of the bellowing thunder, that echoes around.
All is hushed!—and the sailors brought safe to the land,
In astonishment range o'er the wonderful strand.

" Through the wild midnight track of the comfortless heath,
The king and the father advances to death;
Though loud blows the wind o'er the heart-chilling scene,
A daughter's neglect is more piercingly keen.

" Who is she newly laid in the sepulchre's gloom?
Who scatters sweet flow'rs on his truelove's sad tomb?
Alas! she awakes—but awakes not to bliss—
Her lord has embrac'd her, and died with the kiss.

" Crown'd with fanciful garlands, and chaunting wild lays,
What maid by yon willow-fring'd rivulet strays;
Ah! headlong she plunges at once in the stream,
And breaks the short thread of life's sorrowful dream.
" But now in vast crowds the strange shadows appear,
And a voice full of melody steals on my ear;
Light fairies trip over the green, and around,
Kings, warriors, magicians, seem fix'd by the sound.
' Where am I?' astonish'd, arous'd from my trance,
I exclaim; and behold with a rapturous glance,
With exulting delight, upon Avon's fair side;
Thy birth-place, great Shakespeare! Britannia's pride,
Pride of nature! her first and her favourite son,
" Whose muse, in no age, in no country outdone,
Or smiling, or weeping, enchants us, and draws,
From virtue, from genius, their heartfelt applause."

The following simile for scandal is very happy.

" So, breathing poison o'er the blasted heath,
Malignant Upas rears his hydra form;
Scatters dark murmurs from his throne of death,
And sheds his fatal foliage on the storm."

The following apostrophe to Nelson and Moore, in a poem on the Paradise of the Brave, will, we think, be acceptable to our readers:

" Yes! glorious Nelson! on some distant shore,
Thou'lt greet the spirit of thy rival Moore!
Undaunted Moore! how noble was thy fall,
Grac'd with brave triumph, o'er th' impetuous Gaul.
Lo! where Corunna's blood-stained walls arise,
Thy little band, th' o'erwelming foes defies;
Thy little band, of half its friends bereft,
Has still unconquerable courage left.
And, one to ten, awaits the far-fam'd host
To lay them prostrate on that fatal coast.
" Thus, as in Greece, exulting annals tell,
In vict'ry's arms, Epaminondas fell;
Thus Wolf resign'd his patriotic breath,
And felt Old England's honour dear in death.
Oh! with what joy, the warlike chiefs unite
In their own realms of subterraneous night,
Still with enthusiastic valour glow,
And animate again, their rushing ranks below."

We can only afford one other extract from this part of the

work; the following passages are from a poem, called "London at the break of morning—in the season:"

"Forc'd from his pallet, with unwilling feet,
Here crept the lab'rer down the silent street;
Stopp'd at his fav'rite house, where purl and gin,
The day of toil, and drunkenness begin;
Or temp'rate sipp'd, at Nancy's noted stand:
His black-tea breakfast from her lily hand.
"Beneath a vast cock'd hat, a little beau,
At Brooks's called to lose his last rouleau.
Here the proud gambler in his silken chair,
With purse replenished, quaffed the morning air;
Return'd from ruining some easy tool,
And mocked the madness of the beggar'd fool.
"See, dashing brightly from yon western street,
With lamps that laughingly the morning meet,
The paint broad glaring in each hackney'd face,
The sole unmarried daughter and her grace.
"But lo! surrounding thick the water's side,
And gazing anxious on the gloomy tide,
A crowd is seen with earnest air to stand:
While, dreadful sight! dragg'd breathless to the land,
A woman's corse, a lovely woman's lies:
Stiff the cold limbs, and fix'd the glazing eyes.
— Those limbs are yet in soft proportion fair,
Blue that dead eye, and beauty yet is there.
Strange and afflicting contrast! mirth around,
And fashion shines, the streets with revels sound;
While in yon dark canal the wretch has sought,
A long forgetfulness of guilty thought."

In the notes to the author's translation of Juvenal, we met with many little translations from Latin and Greek authors, which we thought ourselves justified in commending. The present volume contains many more, which possess the same recommendations of spirit and fidelity. We can only select one; it describes the death of Petronius, and is very closely rendered from Tacitus, (Annal. 16. 18).

"But you, Petronius, through the thoughtless day,
Pass, in unconscious sleep your hours away:
The night revers'd in weightier cares employ,
And mingle business with voluptuous joy.
Let others rise by industry to fame,
While indolence adorns your happier name.
Free from the folly of the spendthrift still,
And born to sin with elegance and skill.
A feign'd simplicity so well was thrown,

O'er all your actions, that it seem'd your own;
And studied negligence, too sure to please,
Gave all your words the winning garb of ease.
E'en at approaching death, by wisdom fear'd.
Calm, without hope, your wond'rous mind appear'd.
Nor yet ambitious of the Stoic's praise,
But slowly dying with absurd delays:
And wanton, dealing, now so near the grave,
Rewards, and punishments to ev'ry slave."

The translations from Tibullus, p. 277. from Statius, p. 295. of the Atys from Catullus, page 303, from Propertius p. 323. 339, may also be pointed out as fair specimens of the author's style.

Near an hundred pages of the present volume, are occupied with Latin poems; and we think it necessary, distinctly, to notice these, as they appear to us to be amongst the best parts of the book. Mr. Hodgson has certainly great facility and propriety in this species of composition. His verses do not disgust us with any stiffness or want of energy: the usual characteristics of compositions in a language foreign to the author of them. On the contrary, we meet with all the freedom of spirit of a vernacular poet, combined with a nice choice of words, and a strict attention to the rules of prosody. The greater part of the Latin compositions in the present work, consists of translations of some of the most popular little English poems, as "When lovely woman stoops to folly," from Goldsmith, p. 83. "Jessey on a bank," from Moore, p. 84. "Mason's epitaph on his wife," p. 88. "Lodona" from Pope, p. 105. "Crazy Jane," p. 118. "The peace of Heaven attend thy shade, &c." from Logan, p. 124. Collin's epitaph on Thompson, "In yonder grave a Druid lies," p. 147. The opening of Goldsmith's traveller, p. 152, and of the Lay of the Last Minstrel, p. 151. &c. &c. &c. In order to give our readers a specimen of this part of the book, we shall select two translations. The first from the little poem of Moore's, which we have mentioned; and we shall in the first place, recite the English lines:

Jessy on a bank was sleeping,
A rose beneath her bosom lay;
Love upon her slumber creeping,
Stole the flow'r and flew away.
Pity then poor Jessy's ruin,
Who entranc'd by slumber's wing;
Little thought what Love was doing;
Never dreamt of such a thing.

Mr. Hodgsons's translation is as follows:

" Gramineo recubans ubi dormit Anna cubile,
Supposita occuluit zona recincta rosam.
Somno irrepsit Amor, roseoque illapsus honori
Surripuit florem, prosiluitque Deus.
Quisquis es, incautæ nimium miserere puellæ!
Quæ letho simili victa sopore jacens,
Nullum illabentem gremio sibi sensit amorem,
Nulla animo admisit somnia prava pio."

The second selection we propose to make, consists of two translations of a little oriental poem, rendered into English from the Arabic, by Mr. Carlyle, and we rather think also from the Persian by Sir William Jones.

Not having the specimens of Arabic poetry by Mr. Carlyle (from whose version the Latin translations are said to be made), immediately at hand, we must give the meaning from memory. The poet addressing his friend reminds him that when he was born, he alone wept, while all who surrounded him laughed; and he wishes that he may lead a life so blameless and useful, that at his death, the reverse of this picture may be seen; that he alone may smile, and his surrounding friends weep:

Mr. Hodgson translates this as follows:

" Vagitu resonas implêsti, parvule, cunas,
Lætus amicorum dum prope vultus erat.
Vitam talis agas, ut tu sub limine mortis
Ore geras risus ipse, fleantque tui."

He subjoins, in the following page, another translation by his friend Mr. H. Drury, which is extremely neat and correct.

" Cum natalibus, O beate Sextî,
Tuis adfuimus caterva gaudens,
(Vagitu resonis strepente cunis,)
In risum domus omnis est soluta.
Talis vive, precor, beate Sextî,
Cum mors immineat toro cubantis
Ut, circūm lacrymantibus propinquis,
Solus non alio fruare risu."

Upon the whole, we feel ourselves called upon to give a very favourable report of Mr. Hodgson's work. The faults in it, we are much disposed to consider as faults proceeding from a too unrestrained imagination, and too great an indulgence of the spirits and gaiety of youth. It is impossible not to consider him as a man of very considerable genius; and it is always safer to predict the future excellence of a poet, who evidently possesses, that *sine quâ non* of his

art, although it may be a little luxuriant and extravagant, than of one whose taste may be more severely correct, but who is deficient in what alone can give life and vigour to his compositions. We would have Mr. Hodgson sit down to the construction of a regular poem. A wide field lies open for the choice of subjects; and our nation is yet to acquire the boast of a continued and systematic poem upon a national subject. It might be the highest ambition of a young man of genius and imagination to supply this want, and to add this summit to a fabric of literary grandeur which has scarcely a rival, and no superoir, in the survey of modern Europe.

Nubilia in Search of a Husband; including Sketches of Modern Society, and interspersed with moral and literary disquisitions. Pp. 460, 8vo. 9s. Sherwood and Co. 1809.

MADAM de Stael Holstein's *Corinne* was the prototype of "Cœlebs," which is avowedly the model of "Nubilia." Yet Cœlebs is much more indebted to *Corinne* than Nubilia is to Cœlebs; the parental affection of the latter is adopted from the French author's Oswald only rendered somewhat less extravagant, and accompanied with more genuine piety. The criticism of Cœlebs on Milton, is analogous to that of *Corinne* on the Italian poets; that of Nubilia on the English and German, is somewhat similar, all of them being more plausible than profound, although well adapted to their particular purpose. The author of Nubilia professes to have aimed at "greater latitude of rhetorical embellishment than is usually thought consistent with English prose," and he has sometimes surpassed Cœlebs in animation, variety, and elegance, although perhaps much less than he himself believes. It must be confessed that his subject possesses in itself some advantages, at least in elegance, over that of Cœlebs. The manner indeed of *Corinne*, Cœlebs, and of Nubilia, is somewhat similar, but the matter of them all is as different: the arts and epicurean philosophy are the burthen of *Corinne*, religion that of Cœlebs, and morals and sentiment that Nubilia. The gross immorality, however, of *Corinne* prescribes it from all farther comparison. The English works are more worthy of consideration. The great fault of Cœlebs is that of inculcating a piety superhuman, and holding forth practices incompatible with the mixed nature of society. It is doubtless wise to aim at perfection, but it is equally so to guard against the wiles of vice. When Cœlebs makes Miss Stanley shed tears at the apparent *conversion* of her neighbour's husband, we

naturally recollect those affecting meetings in the tabernacle, and ask, what would be the risk of such a woman's tender virtue, if she met with an artful man who could pray with her, and even melt into tears, in a beatific vision, all to serve his own purpose? There is nothing in Nubilia so outrageously unnatural as this; no such Della Cruscan piety, although the author sometimes revels in sentiment. Nubilia, indeed, has still less of character than Cœlebs; but as it is of little more than half the extent, it is read with more interest. *Consistency* is laid down by both these writers, not only as a test but as a principle of character. A celibate mother, however, who in old age becomes a saint virgin, must furnish an admirable example of *consistency!* Nubilia relates the moral maxims of her father, his method of instruction directed by a *consistency* of conduct towards children, his just prohibition of dancing, his inconsistent admission of music, his wise and honest policy of paying the taxes and being content with security, his censure of self-torturing politicians; his desiring persons not only to do well but to think well; his regulation of children's amusements, the necessity of their restraint, and the commencement of education, (so contrary to Rousseau) with "the first months of their existence;" his injunctions never to chastise children in wrath, nor influence them by self-interest, still less suffer them to domineer over servants, or indulge frivolous diseases, all deserve the attention of parents, guardians, and students of human nature. Did our limits permit we could select a number of excellent practical remarks on education from this volume, which would be eminently useful in the instruction of youth. Some doubtful opinions, indeed, as usual on such topics, occur, but they are less numerous and less dangerous than in many similar works.

On the directions for the conduct of life after attaining maturity, we cannot bestow such unqualified praise. The long letter addressed by Nubilia's father to his friend, defending an ardent Platonic affection for another person's wife, is the weakest and least judicious part in this volume. It is certainly possible for a warm friendship to subsist between the husband of one lady, and the wife of another gentleman, with the most perfect innocence; but all such attachments are equally unnecessary to the pleasures of social existence, and to the interests of society; they are consequently as superfluous as Miss Stanley's tears, before alluded to, and may, eventually, rather diminish than increase the sum of human happiness. Such opinions we must regard as dangerous in an age of *crim. con.* like the present. Besides, as men have but one heart, it follows that they should have but one object of tender affection, which may

be necessary to their happiness: good will to all, and love to *one*, is a much safer and more Christian maxim of life. It is too false philanthropy, to teach a universal or general friendship, which can never really exist, and which, if it did, would soon destroy all true feeling. We are indeed surprized that the sensible author of Nubilia did not perceive an inconsistency in his own opinions on friendship, that warm affections are necessarily very limited in their sphere, that feelings are excited more by one than by many objects, and that *unity* is the very soul of *consistency*, which he has so ably and properly discussed in treating of education. We would therefore recommend either the entire omission or great modification of Charles Wilmot's letter in the next edition of Nubilia. There are also some effusions which savour too much of Wolstonecraftism, and which might be advantageously omitted, as well as the commonplace rodomontade, used in contempt, not of the vices of nobles, but of the existence of nobility. Every author who declaims against nobility in this country, where talents alone, either in the cabinet or field, can ennoble a man, rather betrays a consciousness of his own weakness than proves the impropriety of such distinctions in society. If these slight blemishes were removed, Nubilia might be read with advantage in every family. If Cœlebs has passed through *nine* editions; we should have a bad opinion of public taste, if Nubilia does not pass through *eight*. Indeed, we must presume, that all who have read the one will also read the other. The following extract, in treating of ladies, who admire a certain institution, exhibits the author's style of indignant reprehension.

"If these same ladies," observes Nubilia, "had been induced to attend, and patronize an exhibition of cockfighting, they would have been equally eloquent, in praise of that *accomplished pursuit*. But why should I speak disrespectfully of the *interesting science*? Princes and nobles, senators by birth and by delegation, lend their illustrious sanction to it: *they* do not blush to assemble round two wretched animals, who are trained to mutual destruction, for the *amusement* of men! I am indignant when I read, in the public papers, of these proceedings, and the names of those who attend them. Public degeneracy precedes public ruin. The veneration of rank and birth is founded merely on opinion. A cobler raised to a peer would command the respect of no one, because the meanness of his origin would be known and felt by his contemporaries; and, if peers and princes degrade themselves to a level with the meanest, they must be content to endure the contempt of the nation.

The members of the *whip club*, meet with similar and not less deserved censure. After wishing with Shakespeare, to "put in every honest hand a *whip* to lash the rascals naked through the world." The author asks,

"Who are they that constitute this worthless club? the titled and opulent. And what *ought* to be their influence and example in society? A corrupt and profligate nobility is a nation's scourge. Private vices respect only the individual, but public ones (I mean those that are committed under the public eye) communicate infection, they sap the foundations of the commonwealth, and lead, in their train, anarchy, rebellion, and bloodshed. Can it be expected that a people should feel reverence for gamblers, jockies, and cockers: Man, simply considered, is co-ordinate with man, and, in society he is diversified only by wisdom, by virtue, by power, or by VICE. To our superiors in wisdom and in virtue, we instinctively submit; but our superiors in vice alone, we indignantly resist. Here then are the evils which are to be dreaded. The moral distinctions of society are shaking to their centre; they are crumbling into dust; and woe to the land that is purified by fire and blood. It is lamentable to behold such unawed depravity. Public opinion has lost its wholesome power over the corrupt, and nothing is thought vile enough to be done in secret. Where then is our safety, if the senate is exchanged for the stable? while such events are taking place, what must be the silent progress of opinion? look to the contagion of example! look to what must be the condition of a nation, when its rulers are sunk in the pursuit of sordid pleasures, and when they have destroyed, by their profligacy, the reverence, and with the reverence, the obedience of the people. History will teach us wisdom, here, by example; and if we unfold its volumes, we shall find that empires and states have fallen, and will fall, by the enervating influence of degeneracy, corruption and luxury; and this degeneracy, this corruption, this luxury, have been generated, not among the people, emphatically so called; but among their rulers: it is there that they have taken root, budded, and expanded; and from them they have silently and gradually descended, till the whole commonwealth has become rotten."

Throughout this work there is a vigorous tone of morality; a dignity, and elevation of mind, which spurns vice rather from its own odiousness than from a sentiment of obedience to the will of God. The dignity of human nature, and the necessity of self-respect are also inculcated; but all these things, we apprehend, are rather introduced to avoid the imputation of servilely imitating Cœlebs, than from any want of proper religious sentiments, as we occasionally find reveries on the celestial enjoyments which are not familiar to heathenish minds. The criticisms on Burns, display much good

taste, good sense, and acute discrimination on just principles of morality. The grovelling patrons of Burns are deservedly stigmatized. In the remarks on German poets, we were disappointed at not finding the name of Klopstock, although pleased with the censure of Kotzebue, and the praise of Schiller.

We have heard this volume attributed to the ingenious and reverend writer who lately displayed the "Fashionable World;" but whoever may be its author, it is unquestionably the production of an enlightened, observing, and virtuous mind, and bears internal evidence of talents and learning, independent of the unnecessary assurance that it was composed in 23 days.

POETRY.

Rudigar the Dane: A Legendary Tale. By Eaglesfield Smith, Esq. Pp. 47, small 8vo. 2s. Johnson, 1809.

Some time ago we noticed a little volume of legendary tales, by Mr. Smith, which evinced considerable facility in such composition, and, at the same time, adhered closely to the existing traditions. The present tale is much more poetical, at least much better versified, than any of his former ones, although he still occasionally uses a neuter verb as an active one for the sake of rhyme. In pathos, incident, and outline, Mr. S. certainly discovers skill, and if he continue to polish his verses with equal care, we see no reason to fear that he will not attain considerable eminence in this species of composition, which is now becoming fashionable.

The Mermaid "At Home!" Illustrated with elegant engravings. Pp. 15, 18mo. Harris, 1809.

Formerly fables were written with a moral view, now they are composed only to accompany a set of ridiculous figures. In one respect, however, we do not disapprove of these little books; we mean their tendency to make the names and characters of several fishes or animals familiar to youth, and thus inspire perhaps a desire of more knowledge, and a taste for natural history.

Bathmendi; a Persian Allegory. By Mirtea Falanzi, P. A. Pp. 31, 32mo. 1s. Harris, 1809.

A good moral tale, told in tolerable rhyme, sufficiently interesting to young persons.

Medea to Jason, translated from Ovid. Pp. 22, small 8vo, 2s. Baldwins, 1809.

The baseness of treachery and ingratitude has always inspired the indignation of the Muse; and Ovid's Epistle of Medea to Jason is a favourable specimen of such effusions. The present translator has sometimes amplified a little, and sometimes curtailed his author. But, although he has furnished a pleasing poem, we cannot say that he has attained the highest degree of perfection in translating. His verses have strength and harmony; but they often want that point necessary to express the indignant feelings of betrayed and slighted love. We quote the last lines, adding the original:

" Quò feret ira, sequar. Tacti fortasse pigebit;
Et piget infido consuluisse viro
Vid-rit ista Deus, qui nunc mea pectora versat,
Nescio quid certè mens mea majus agit."

" Where rage transports me, headlong I proceed:
Remorse may touch me for the coming deed;
But no remorse futurity may prove
Can match these torments of rejected love.
This to the *God I leave*, whose strong controul
Works the convulsion in my labouring soul:
My bosom heaves beneath some dark design;
But vast, and worthy of a life like mine."

The definite article in the expression printed in italics destroys the sense, which, in the original, is general, and applies to the divine dispensations of Providence. We are so accustomed to notes, that the want of them occasions disappointment, especially where they might have been added without increasing the size or expense of the book. What is not very usual in Ovid, a good moral lesson may be drawn from this epistle.

MEDICINE AND MINERALOGY.

Suggestions for the prevention of that insidious and destructive foe to the British troops in the West Indies, commonly termed the Yellow Fever; with the outline of a plan of Military Hospitals, on a principle and construction tending to introduce a more successful treatment of the sick. To which are added other papers connected with the subject. By Stewart Henderson, M. D. District Staff Surgeon. Pp. 121, 8vo. 5s. Stockdale, jun. Pall Mall, 1808.

Dr. Henderson writes like a man of sense, experience, and humanity; his plans for improving Hospitals, although not altogether unobjectionable, are well worthy of the most attentive consideration; his general remarks (although not very original) on the preservation of health, in warm climates, are judicious and benevolent. Those who doubt the value of temperance in preserving or recovering health may soon

be undeceived by a little experience in the West Indies; and we would advise those who are obliged to visit hot climates, to repose more confidence in the directions or advice of such men as Dr. Henderson than in any quack medicines which may be sold for the pretended prevention and cure of the "Yellow Fever."

Werneria, or Short Characters of Earths and Minerals, according to Klaproth, Kirwan, Vauquelin, and Hauy, with Tables of their Genera, Species, primitive Crystals, specific Gravity, and component Parts. By Terræ Filius Philagricola. Part the Second. Pp. 103, small 8vo. 4s. 6d. Baldwins.

Mr. Weston has here described the 21 known metals, with their different Species: to these he has added a Supplement containing an account of some additional earths, or rather substances, omitted in the first part. A very useful Table is appended, containing the genera, primitive crystals, and component parts of most known minerals. We could have wished, indeed, that he had been a little more copious in the lists of geographical situation of Minerals, a much neglected, but very important, part of mineralogy. We shall extract a few of his introductory verses.

"Metals, when pure, are seen, in high relief,
'Bove other substance mineral in weight,
Opacity, and brilliancy complete.
But lead will look like carbonate of lime,
When to a white transparent body chang'd,
By carbo's acid, and by oxygene.
Thus zinc to sulphur gives the topaz hue;
Thus antimonial and sulphuric acid
To silver will impart the ruby red.
Bodies that with metallic brilliance shine,
When in due order of their splendor rang'd,
Begin with platina, and end with lead.
Between the extremes come iron, silver, gold,
Copper, and tin.—A metal pure remains
Unchang'd in colour, but add to iron
Sulphur, and soon to yellow it will pass."

EDUCATION.

Exempla Propria: or English sentences translated from the best Roman writers, and adopted to the rules of syntax, to be again translated into the Latin language. Designed for the use of Schools. By the Rev. George Whittaker, A. M. domestic chaplain of the Marquis of Lansdowne, and master of the Grammar School, Southampton. Pp. 179, 12mo. 3s. bound. Skelton, Southampton; Robbins, Winchester; and Law, London.

We are happy to find that the teachers of Latin, at length, begin to

see the propriety of rendering a knowledge of it as easily acquired as that of French. The excellent "Institutes" of Mr. Grant, are adapted for advanced students; but these *Exempla* will assist either beginners, or persons who have forgotten some of the rudiments! With Mr. Whittaker's works, for the use of schools, we have before had reason to be satisfied, and with none more than the present. It is divided into three parts: the first exhibits a tabular view (a plan which we have experienced useful) of the declensions and terminations of verbs, with the first rules of syntax, illustrated by English sentences, and the Latin original placed on the opposite page; the second contains all the rules of syntax illustrated in this manner; and the third consists of sentences, without the Latin being annexed, except to peculiar phrases or idioms. The judicious arrangement, and general utility of this volume have, we understand, recommended it to the attention of the masters of Winchester and Rugby schools.

The Elements of English Education, containing an Introduction to English Grammar, a concise English Grammar, a short system of Oratory, an abridged History of England, outlines of Geography, and miscellaneous Prose and Verse, selections from the best Authors. Intended for the improvement of youth of both sexes. By John Brown, master of an academy, Kingston, Surrey. Pp. 360, 12mo. Crosby and Co. 1809.

The general utility of abridgements cannot be denied, and we find nothing in the execution of these "Elements" which deserves severe condemnation. Some trifling mistakes, indeed, occur, but they are not important; and much curious, and even useful information is condensed into a small compass. The author appears to have erred, by excessive pains to render the Grammar plain and easy to youth. His remarks on pronunciation are often just. The chronological, and topographical history of England will be found convenient to young persons, as well as the rudiments of geography. We do not, therefore, agree with the flippant quibble of the Eclectic Reviewer of this book, who condemned it by wholesale. Such a plan may suit methodistic pretenders to religion, who occasionally affect to be conscientious, but it is equally incompatible with sound judgment and impartial justice.

MISCELLANEOUS.

The Defence of the Convention concluded in Portugal, in August, 1808. By Ed. Jones, Esq. 2d edition, enlarged, with an illustrative map. Pp. 84, 8vo. 2s. 6d. Stockdale, jun. 1808.

On this subject we have before stated our opinion; we shall now only add, that from an intimate knowledge of the Spanish character, we are justified in declaring, that all the apathy which may have since been manifested by the Spaniards, is chiefly, if not solely, owing to the infamous Convention of Cintra.

Critical Essays on the Performers of the London Theatres, including general observations on the practice and genius of the stage. Pp. 304, small 8vo. 8s. Hunt and Murray.

There is much good sense, acuteness, and judicious observation in these essays; but the author's taste and learning are too often alloyed with pedantry and affectation, two evils which rarely beset a man of talents. Still, however, the public are indebted, deeply indebted, to Mr. Hunt, as being the first popular writer who has diffused rational sentiments respecting the performers of the two national theatres. To the amateurs of the drama, to all those who cannot employ their time better than by "killing it" at the theatre, we recommend the perusal of this volume, which, nevertheless, contains many opinions which a maturer judgment and more extensive knowledge of human nature will not approve.

Histoire de Charles XII. *Roi de Suède.* Par M. de Voltaire. Faite sur l'edition de Geneve, par Jean Joseph Stockdale. Pp. 452, 12mo. 6s. 6d. Stockdale, jun. Pall-Mall.

The passing events in Sweden, and the accession of Charles XIII. to the throne of that country, render Voltaire's account of Charles XII. particularly interesting at present. Mr. Stockdale, jun. has furnished the public with three different editions of this work, in 12mo. at 6s. 6d. in 8vo. at 10s. 6d. and 1l. 1s. correctly printed, with a spirited dedication to the unfortunate Gustavus Adolphus IV.

The History of Charles XII. By M. de Voltaire. To which are prefixed Anecdotes of Peter the Great, &c. Translated from the French by John Joseph Stockdale, and dedicated to the Most Noble the Marquis Wellesley, &c. 12mo. 6s. 6d. 8vo. 10s. 6d. and royal 8vo. 1l. 1s. Stockdale, jun. Pall-Mall.

The conveniency of these different editions in French and English is evident. A new translation of this work was also wanted, as the old one did not contain the additions of the author. We cannot say that Mr. S.'s translation is particularly happy, as it is in general more faithful than elegant; but it is unquestionably the best extant.

The Practical Surveyor; being a Treatise on Surveying; designed for the Use of Schools. By the Rev. John Furnass. Pp. 188, 8vo. coloured plates, 10s. 6d. Charnley, Newcastle; Cradock and Joy, London, 1809.

Were our agriculturists a little better acquainted with the principles of surveying, and the nature of distances and right lines, we should not find so much valuable land wasted by crooked fences, and winding public roads, as now appear throughout almost all parts of England. In some districts there is more ground lost by this thoughtless ignorance than would support the poor belonging to them. In many places also the farmers are grievously used by surveyors who, conscious of their own superiority on account of the little acquaintance of husbandmen with mensuration, fail not to recommend themselves to

land-owners at the expense of the occupiers. Mr. F. without, perhaps, contemplating these evils, has endeavoured to render a knowledge of surveying more easily acquired, and his diagrams, plans, and sketches, are well adapted to this purpose. The work is introduced by a "few (too few) geometrical problems," followed by concise directions for "surveying by the chain," illustrated by numerous examples; "surveying by the plain tables," a method quite sufficient for common purposes; "surveying by the theodolite," a more scientific and professional method; "surveying hilly ground," by geometry or trigonometry; and lastly, "laying out, dividing, and levelling land." All these methods are treated with neatness and perspicuity; but we could have wished the author had always remembered that his work was to be studied in the closet and not in the field, and that he had added some explanatory notes to assist the student who cannot be favoured with the assistance of an able teacher. The work is very neatly printed, and does honour to the Newcastle press of Hodgson.

A Letter to the Right Hon. Sir D. Dundas, K. B. Commander in Chief of His Majesty's Forces. By Robert Jackson, M. D. late Physician to the Forces, and head of the hospital at the Army Depôt. Pp. 36. 8vo. 1809.

Not having seen Dr. J.'s former statements, we must decline giving an opinion of this at present, and only observe, that Sir L. Pepys and Mr. Keate have used language which we cannot think any professional men are justified in using of another; yet they threaten to prosecute Dr. J. for a *libel!!!* It would not, however, be the first time that the person libelled has been prosecuted by the libeller.

On the Catholic Question, properly the Roman-Catholic Question. Pp. 32, 8vo. Wingrave.

The public are indebted for this ingenious tract to the late A. Dalrymple. Esq. F. R. and A. S. a man who was as far removed from the imputation of prejudice as he was better informed than most of the persons professing, or rather *believing*, the doctrines of popery. The late conduct of the King is very ably vindicated, and a "pocket compendium of religion from the Bible" is added as an appendix, which we most sincerely wish could be universally read by persons professing the religion of the Church of Rome. Has Dr. Milner read this little pamphlet? can he answer it?

Six Letters on the subject of Dr. Milner's explanation relating to the Proposal made in the last session of Parliament for mitting the King's veto in the election of Roman Catholic Bishops. (Published in the Morning Post.) By A. B. Pp. 117, 8vo. 3s. Hatchard, 1809.

The whole of these letters and papers having appeared in the appendixes to the Antijacobin Review, our readers are already acquainted with their contents, and they will form a valuable docu-

ment for the history of this memorable transaction, and the tergiversations of the misguided advocates of Popish superstition. How far the spirit of popery was modified in 1808 by time and the general diffusion of knowledge, will appear in these letters, and also the pretended liberality and tolerance of its votaries.

REVIEWERS REVIEWED.

Lord Sheffield, on the Orders in Council, &c. and the Monthly Review.

To the Editor of the Antijacobin Review.

Sir,—Perhaps, in the annals of criticism, there is not to be found an instance of statements, and opinions, having been more grossly misrepresented, and the plain and evident meaning of particular passages more violently perverted, than in an article which the monthly Reviewers have published in their number for May last. The article to which I allude is, their critique upon a tract, lately published by Lord Sheffield, entitled "*the Orders in Council, and* "*the American embargo, beneficial to the political and commercial* "*interests of Great Britain.*"*

In a critical review of a Work of this description, we naturally expect that the reviewer should, in the first place, direct his attention to an examination of the proofs which the author has advanced, in support of the soundness of his proposition, and, having executed this portion of his labours, he may then be allowed to enter, *ad libitum*, into a consideration of such of the collateral topics, which have been introduced into the discussion, as he may deem worthy of notice. In defiance, however, of the genuine rules of criticism, the writer of the article before me, has amused himself with a course of hopping, skipping, and jumping; a course so favourable to his desires, that, with occasional sacrifices of truth and impartiality, he has succeeded in producing six or seven pages of matter, (which he wishes to be considered as an answer to the noble Lord's arguments, and a refutation of his positions,) "*so devoid of* "*arrangement and of the land-marks of the general principles*" of historical and philosophical criticism, and so abundantly sprinkled with vulgar abuse, that I conceive the Editor, feeling his own incompetency to a consideration of the questions discussed, has inserted the crude productions of some venal or interested writer.—With your permission, I propose to evince to the public, how little qualified the writer of that article is, either for the office of Reviewer or of Censor; and to subjoin a few facts in corroboration of Lord Sheffield's statements and opinions.

Your readers will recollect that on Friday, the 17th of February, Lord Grenville made a motion, in the House of Peers, agreeable

* Pp. 51, 8vo. Nicol. 1809.

to a notice given very early in the session, for an address to his Majesty, praying that he would be pleased to rescind the orders in Council of Nov. and Dec. 1807, as far, at least, as they respected the commerce of the American states. Previously to that motion, several Custom-house accounts, and other papers, relating to the subjects intended to be discussed, were moved for, by Lords Grenville and Auckland. In the course of the speech which Lord Grenville made upon the occasion, he brought forward a great variety of statements, principally founded upon the Custom-house accounts, for the purpose of proving that the Orders in Council had operated, most injuriously, upon British commerce; that, we had sustained a loss of 14 millions, by the conjunct operations of those orders, and of "*the supposed consequent*" embargo in America; that several of our manufactures were nearly ruined by a deficiency of raw materials; and that, the West India Islands had been, and were at that time, greatly distressed by a deficiency of those articles of supply, which have, of late years, been procured from the American states. His Lordship, also, entered into a long dissertation upon the injustice and impolicy of the British retaliative measures, and upon the expediency of revoking, immediately, the orders in council, and of concessions to the American government. These statements and doctrines, (in consonance with the substance of several parliamentary speeches made in the preceding session,) were supported in the upper house by Lords Auckland, Erskine, &c. they were afterwards repeated, in the House of Commons, by Messrs. Whitbread, Baring, &c. and re-echoed, in every direction, by the persons whom Lord Sheffield has very justly designated, "*the advocates for American pretensions,*" and by others interested in the trade between these countries and the American states.

To expose the unfairness and inaccuracy of those partial statements, and to refute the sophisticated arguments with which Lord Grenville's and Mr. Whitbread's propositions had been, respectively, supported in Parliament, appear to have been the objects which Lord Sheffield had in view, when he sent forth his late publication. "Bold assertions," he says, "however groundless, will often succeed in making an impression upon the public; and when such representations are of a complicated nature, and perplexed, intentionally or otherwise, it is difficult to perceive, at the moment, how far, and in what manner, they can best be refuted or exposed."—"Assertions, though repeatedly refuted, are, with little variation, again brought forward; and, being delivered with great confidence, may impose on those who have not leisure or attention to develope their fallacy, or the means of forming a correct estimate of their merits." (page 1.) "It may, therefore, be useful, especially as some new circumstances have arisen, to call the attention of the country to a few facts, in illustration of the justice and necessity of an adherence to those principles of maritime and commercial policy, which constitute the basis of our prosperity and power, and by which alone we shall be enabled to bear up against those outrageous attacks upon our

existence as a nation, which have been instigated and directed by the insatiable ambition, the insidious arts, and the power of an inveterate enemy." p. 2. And further, his Lordship distinctly states that, in opposition to all the assertions which had been made, respecting the destructive effects of the Orders in Council, and the American embargo upon our commerce and manufactures, he will prove to the country, that they have had no such injurous effects, and that they had produced an important pressure upon the countries under the dominion or controul of our great enemy: "ever since the Orders in Council were first discussed, it has been contended, by the American advocates, both in and out of parliament, that, our manufactures would be ruined, and our commerce destroyed, by their operation; that our revenue would be fatally reduced; and that they would prove of no effect as measures of annoyance to the enemy. That those predictions were unfounded, the experience of the last year has fully established; and the object of the following pages is, to render that fact, in plain words, evident to every person who interests himself in the inquiry." p. 2-3.

Lord Sheffield, accordingly, as introductory to this subject, takes a view of our foreign commerce, during the years 1805, 1806, and 1807, and shews that, "if the demand for British manufactures and merchandize, from one part of Europe, declined, our exports to other places proportionally increased; and that upon the whole the amount of our commerce, in the year ending the 5th January, 1808, suffered only a very trifling diminution, whilst the export of British manufactures and produce was greater than in the year ending the 5th January, 1806" p. 5. Towards the close of the year 1807, however, and some months before our orders in Council, of November and December, came into operation, our commerce did decline, and our manufactures experienced a heavy, though temporary, depression. To explain how that depression arose, his Lordship presents us with a summary view of our political and commercial relations with the different countries of Europe, and with the American states, whence he deduces that, the great check to our manufactures and commerce was the natural consequence of the unfavourable state of those relations, and of the temporary success which attended Buonaparté's measures to exclude British merchandize from the continent of Europe; and that it cannot be justly imputed to the British orders in council, nor to the American embargo, "*it having occurred previously to those measures coming into operation.*" This pressure upon our commercial energies was not sensibly felt before the month of September, 1807; from that time, it continued, with little alleviations, till late in the following spring. The activity and enterprize of British merchants were not to be long repressed, by any powers of resistance which Buonaparté could oppose, or cause to be opposed, to them; and, other and new channels being obtained about that time, our manufactures and our commerce soon attained their former state of prosperity. Indeed, in the autumn of last year, they were unusually flourishing;

a fact which evinces to the world, beyond a doubt, that, although British commerce may be restrained, for a time, its elastic powers can never be destroyed, as long as it shall continue to be conducted upon the same principles, and not counteracted by impolitic measures at home; and that, notwithstanding any shackles of a temporary or local nature, which shall be imposed, it will never fail to exert them, with renewed vigour, in other directions, or at a future period.

"It has, however," Lord Sheffield observes, "been gravely asserted, that our commerce has suffered a diminution of fourteen millions sterling, in the last year; and that, this is solely attributable to the operation of the orders in council, issued under the administration of his Majesty's present ministers." p. 8. This assertion was first made by Lord Grenville, in the debate of the 17th February, and was founded upon a Custom-house account of the estimated real value of all imports into (the amount of importations from the East Indies and China excepted,) and exports from ENGLAND, for three years ending 10*th October*, 1808. Upon this partial and imperfect statement it had been argued, that our exports, which, in the year ending 10th October, 1807, amounted to 48,721,506*l.* were only 42,371,759*l.* in the year ending 10th October, 1808, a diminution of 6,349,747*l.*; that, the diminution of imports, in the same period, amounts to 6,498,680*l.* and that, giving to Ireland and Scotland a proportional sum, the aggregate diminution of our commerce was 14,000,000*l.*

The unfairness and absurdity of drawing a general conclusion of this kind from premises so limited and imperfect, must be obvious to every person. Even in those years, when our commerce has been most regular, and uniformly extensive, a vast disproportion between the amount of it, in one year compared with another, would appear on the face of Custom-house accounts made up in annual periods, terminating in the early part of the month of October. Favourable gales, tempestuous weather, and other causes, which accelerate the arrival, and retard the departure, of vessels, occasionally produce more considerable entries in the last quarter of the year, than would be made under other circumstances, although the fair annual amount of our commerce be the same. Thus, for instance, supposing that it was the usual mode to make up British Custom-house accounts, in annual periods, ending, respectively, the 10th October;—the arrival of a considerable fleet of merchantmen, (say the West India fleet,) a few days later in the present, and sooner in the ensuing, year, would cause a great difference in the aggregate amount of our imports for the respective years, as they would be exhibited at the foot of the columns of an account made up in that manner; and, *cæteris paribus*, the account of exports would prove equally imperfect. But no such objections apply to the present mode of framing those accounts, the entries of our merchants, for the current year, being completed about Christmas; and, it is very rarely indeed that a numerous sail of shipping enter into, or

departs from, our ports, at that season. There were other reasons, however, which convinced Lord Sheffield that the conclusions which had been drawn from the account laid on the table of the House of Lords, were extremely erroneous, and that much disingenuousness had been displayed in the statements made in parliament. "During the years ending 10th October, 1806 and 1807, our commerce had been little affected, at any time, by the prohibitory decrees and other hostile measures of the enemy."

"But *in the six months succeeding the last-mentioned period,*" from October, 1807, to April, 1808, "*the enemy was enabled, by the success of his arms, and by his influence in the council of Russia, to close almost every avenue to the continent;* and, except some goods introduced through the medium of a smuggling trade, our manufactures and merchandize were entirely excluded therefrom." p. 10.—Here let me ask the reader, whether it were candid or just, to throw the whole of this period, during which our commerce was suspended, "by an unfortunate combination of political circumstances," into the current year's account, when the pretended object was to acquire a correct estimate of the extent of British commerce, under the operation of the orders in council of November and December, 1807. By persons, too, who must have well known that those orders could not possibly have been brought into effectual operation more than two, out of the six, months which compose that period? In what light ought we to view the conduct and proceedings of those, who attempted to discredit the policy of our retaliative measures, by such flagrant attempts to impose upon the understandings of the people? Let the public decide, how far the assertions and statements made, upon the occasions alluded to, were calculated to inspire our enemies with renewed hopes of the efficacy of their outrageous decrees against British commerce;—to encourage them to persevere in the maintenance of measures, so hostile to the interests of Britain, in the expectation of finally crushing her in the ruins of her own resources; and to deter our government from pursuing the only line of policy, by which they could render those measures nugatory and ineffectual, and repel insults and injuries with increased effect, upon the heads of those who were insiduously assisting our declared enemies in their efforts to produce the annihilation of Britain, as an independent nation, and the destruction of every thing dear to Britons.

A comment upon such proceedings is almost unnecessary; no legitimate party views, no sympathy for hosts of enemies dropping into the grave, from the want of Jesuit's bark to remove the fatal disease, no abhorrence of the imaginary wrongs inflicted, by England, upon the unoffending, well-disposed, Americans; not all these, and many more of the pretty subjects of sentimental declamation, can be pleaded, as a sound apology, for this contempt of truth, this utter disregard of, and extreme aberration from, every principle which ought to actuate the patriot and the man.

Lord Sheffield then proceeds to state, briefly, his reasons for

believing, that the great extent of our commerce during the last six or eight months of the year, amply compensated the diminution which it had experienced in the spring; and he winds up this general view of the state of British commerce, with the following declaration: "Upon these grounds I am of opinion that our commerce for the year, ending the 5th January last, had suffered very little, if any, diminution, compared with an average of preceding years." Can any sentence be constructed, which shall convey a meaning more unequivocal, more precise and definite than these words? And yet the reviewer, with singular audacity, in the face of this plain, simple, and unqualified declaration, dares to assert that "*Lord Sheffield admits that our commerce has fallen off*, CONSIDERABLY, *in the year during which the orders in council have operated*" or, in other words, that his Lordship, with peculiar inconsistency, admits that to be false, which he has so ably proved, by a plain statement of facts, to be true. Surely, the period which Lord Sheffield has specifically mentioned, includes every hour that the orders in council can be supposed to have been in operation up to January last: And what ground, then, has the reviewer for outraging common sense and decency, in stating that, "The natural inference from Lord Sheffield's statements would be, that the rapid political changes of the year in question had produced a mixed effect on our commerce, tending, in several respects, to diminish, and, in others, to increase it; *but* that *the reader, who looks to find this result distinctly presented to him by the noble author, will look in vain*; that the difference of effect is not pointed out; and that the chain of reasoning is so awkwardly linked, *that his Lordship appears to draw conclusions directly contrary to the nature of the facts!!*"

Since the publication of Lord Sheffield's tract, official documents have been printed, which enable me to lay before your readers the following account of

The official value of all imports into, (those from Asia excepted, the account not being yet made up) and of all exports from, Great Britain.

	IMPORTS.	EXPORTS.	
Year ending 5th Jan.		British Produce and Manufactures	Foreign Merchandize.
1808....	25,453,149	25,171,432	9,395,149
1809....	23,784,516	26,692,288	7,863,207

Admitting that our imports from the East Indies and China were the same as in 1807, (though there is good ground for believing that they were greater) the diminution of imports into Great Britain, in 1808, compared with the account of the preceding year, *when they exceeded* the average importations of the country, amounted to 1,668,633*l*.

By a reference to the documents alluded to,* it will appear, that

* Vide the accounts ordered by the House of Commons to be printed, 31st May, 1809.—No. 242.

we imported less GRAIN AND MEAL last year, than in the preceding, to the amount of..... £774,316
Manufactured Linens..... 213,041
Rough Hemp..... 420,560
Tallow..... 245,062
Silk, raw and thrown..... 288,610

All (with the exception of the last) articles of the growth and produce of the northern countries of Europe; and, it should be further remarked, that nearly one half of the aggregate diminution arises from the happy circumstance of our being so abundantly supplied with corn, the produce of our own fields, that we imported three quarters of a million, official value, or one million and a half, estimated real value, LESS, and exported upwards of 65,000*l.* official value, *more*, in the last, than in the preceding year, which reduces the diminution to a very trifling amount. And as to the other items of imports, in which there was a diminution, I shall, presently, shew that no essential injury resulted therefrom, and that, so far from the orders in council having been the cause of that diminution, it must be referred, as Lord Sheffield rightly observes, "To the extraordinary circumstance of the ports of almost all Europe, and of the United States, being, at least nominally, closed against exportation to the United Kingdoms."

In the above account it will be seen that, although we imported to a less amount in 1808, than in 1807, yet the exportation of British produce and manufactures had not declined; on the contrary, that it exceeded the amount of it in the preceding year, by 1,520,866*l.* official value, Lord Sheffield's opinion being confirmed by the very best and clearest evidence which can be produced. What degree of confidence, then, can the public ever again repose in the representations of "*The advocates for American pretensions*," when they call to remembrance the terrific picture which they drew of the state of our cotton and other manufactures; "*In one district, alone, my lords, the works of forty-six cotton establishments have been obliged to stop, from a want of the raw material.*"* Whereas, we now know, from the best authority, that we actually worked up a greater quantity of yarns, in the last year, than usual; that, instead of furnishing the rival factories of France, &c. with our surplus yarns, as heretofore, thereby enabling them to compete with us in the manufactured article, we actually exported nearly three millions worth, *official value*, of cotton manufactures, more than in former years,—*ex uno disce omnes.*

In the account, however, of foreign and colonial merchandize re-exported, there appears to be a *deficit* of one million and a half sterling, of which sugar composes..... £1,295,000
Indigo..... 88,000
Linens, plain..... 60,000
Silk, raw and thrown..... 52,000

* Report of Lord Grenville's speech, 17th February, 1809.

With regard to the first item, sugar, the diminution, however much to be regretted, cannot be ascribed to the American embargo, nor to the orders in council; but to the unprecedented measures which Buonaparté has taken, to exclude our colonial produce from the markets of Europe; and, in respect to the other three items, the only loss we can have sustained, is the amounts of the commission which our merchants would have received in their transition.

The assumption that Ireland had also experienced a great decline in her trade, is no better founded than the other statements of the notable "*Advocates for American pretensions*;" for, it appears that in the last year, the imports of Ireland amounted to one half more than in 1806, and 490,000*l.* more than in 1807; that her exports of Irish produce and manufactures exceeded nearly 400,000*l.* and of foreign and colonial merchandize more than one half of those of the preceding year, *official values.**

The Reviewer indulges himself in a long *tirade* of common-place observations, (inapplicable to the point in question) upon a dismembered passage which he quotes from Lord Sheffield's tract, respecting the mode of calculating the amount of the *supposed* loss which the country sustained from the *assumed* decline in her commerce for the last year, Lord Sheffield says, "I cannot refrain from observing, that there is something peculiarly disingenuous in the suggestion, that we have experienced *a loss* of 14 millions. The loss cannot be made to amount to 14 millions, by the most exaggerated account, or upon any principle of calculation; and nothing can be more absurd than that of adding import to export, by way of marking our loss of trade; because, it is the difference between import and export, and not the aggregate of both, which constitutes the gross amount of the balance of trade, and which furnishes the only basis upon which an estimate of the profit or loss to the country can be founded." Page 12. The reader should observe that Lord S. is, clearly, here speaking of the whole of our commerce with every part of the world,---not of any individual branch of it, nor of a trade to any particular place. He is, therefore, correct in stating, (and taking the context of the sentence, no other meaning can be attached to it) that it is the difference between the amount of the aggregate exportations and importations of similar articles, which constitutes the gross amount of the balance

---

* It is proper to notice, in reference to a general objection which the Monthly Reviewer makes, to conclusions drawn from Custom-house accounts, and which he wishes to be understood to apply to the statements of Lord Sheffield, that the official values are calculated upon fixed and invariable data, laid down in the book of rates; that they are the best and unobjectionable criteria of quantities; and that they are by no means affected by alterations in the revenue laws. Wherever Lord Sheffield has not given us *quantities*, he has uniformly stated the *official*, and not the *declared* or the *estimated real* values. Vide Lord Sheffield's tract, Note, p. 5. Monthly Review, vol. 59, p. 73.

of trade; and that this is the basis upon which the *comparative* profit or loss to a country, on the *aggregate* of its commerce, *one year with another*, should be founded. Nothing, certainly, can be more absurd than to state, as was stated in Parliament, that our imports and exports had each diminished seven millions, and that, therefore, the country had sustained a *loss* of fourteen millions sterling. The remarks of the monthly Reviewer, upon Lord Sheffield's "Statement," would be, in some degree applicable and correct, if his Lordship had applied that statement to a trade in an individual article, or to a particular country; but, the position being assumed in this instance, to be the preferable fundamental principle of calculation, and the most simple and usual mode of estimating, merely the loss or gain, resulting from an augmention or decline in the aggregate amount of our commerce, *in one year compared with a former*, the reviewer's animadversions, and sapient commentary, are as irrelevant as they are uncandid; and are founded only upon a misrepresentation of the author's meaning.

Another part of the subject which the monthly Reviewer has selected from animadversion, and upon which he acknowledges to have dwelt with a peculiar severity of censure, is the extent of the inconveniences experienced by our West India Settlements, in consequence of the American measure of embargo. Lord Sheffield denies that any essential injury has resulted therefrom; which, in the first place, he infers from the fact, that even the House of Assembly of Jamaica is so thoroughly convinced, by the experience of last year, that the colonies are not dependent on the American States for supplies brought in their shipping, that an impost on all commodities from the United States, in their own bottoms, and a tonnage duty of one dollar per ton on their vessels, have been proposed, in lieu of the internal revenue lost by the cessation of the duty on waste lands, and on Africans imported; and, from the favourable reception which the proposition experienced, it will doubtless pass into a law. A letter from Jamaica, dated November 19, 1808, observes, that "the former is a legitimate object of taxation, in every point of view, both will hold forth considerable encouragement and advantage to our own provinces and to the shipping interest. On the return of peace, these measures, if persevered in, (as they ought to be) will enable us to pursue a rational, permament system, calculated to shake off all our *pretended* dependence on the United States, and will produce an unequivocal expression of our confidence in the resources which are to be found within the wide limits of the British Empire. The embargo is, therefore, likely to prove the most fortunate thing that could have happened to the West Indies." Such is the tenor, also, of numerous other letters, from different parts of the British West Indies,—Lord Sheffield says, "the West India Islands have never been better supplied than they were during the last year, under the operation of the American embargo. *The prices current evince, that little or no inconvenience was experienced by them in consequence of that measure.*" "Flour has even been cheaper at Kingston than at Phila-

delphia"* page 32. Upon this the reviewer observes, " his statements are so extremely erroneous that we feel ourselves obliged to enter our protest against them, in the most decisive tone;" and, in support of his assertion, he quotes in the same spirit of candour as characterizes his entire production, the Jamaica prices of *staves*, for January last; —an article which, it has been always admitted, was supplied in porportionally less quantities from our North American provinces, than other articles of American supply,---not because those provinces have not the ability to furnish an adequate supply of staves,---but because, under the system of intercourse between the British West Indies and the American States, which has been admitted since the year 1793, the colonists have been less able to enter into competition with the foreign Americans in that article than in any other; and it was not to be expected that in the precarious state of the demand for staves, in the West India markets, and the uncertainty of the duration of the embargo, and of the permanency of our own measures, large capitals would be immediately invested in the building of extensive machinery for preparing that article. A much larger quantity of staves than usual was furnished, however, by Canada, even last year, and very considerable supplies have been prepared there, for the present season; and, whatever inconvenience might have been experienced last summer, in the West Indies, from the deficiency of the supply from America, it was, in a very great degree, obviated by the substitution of Hamburgh puncheon packs, procured from England. Our North American colonists have prepared, likewise, a very large supply of timber and lumber of all kinds, which, with the aid of the fisheries, they have no doubt will fully enable them to load more than double the number of vessels which cleared last year from

---

* The eagerness of the Americans to resume their trade with the British West Indies, notwithstanding the discouraging prospect before them, (the markets being even now well stocked) affords a strong proof, how much greater, and more essential, their dependence on the markets of the West Indies, for the disposal of their surplus provisions and lumber, is than that of the latter on them, which is at most only imaginary. To carry on this trade, they have recourse to the Spanish flag.—On this subject, the following extract of a letter from one of the most respectable houses in Kingston, is not uninteresting; it is dated 15th April, 1809. " The Americans being now partially relieved from their embargo, will, we have no doubt, very soon glut our markets with their produce, through the medium of St. Jago de Cuba, from whence several vessels, laden with flour, have already arrived. *We think, from the experience we have acquired by their embargo, that the British government ought to exclude American vessels entirely from the West Indies: it is now the earnest wish of many planters who were, previously to the embargo, most strenuous in opposing the measure.*"

their respective ports;* and, when it is considered that the British Colonies of Nova Scotia, New Brunswick, and Canada, actually furnished the cargoes of upwards of 700 vessels, containing 90,000 tons, under every disadvantage, and that their exertions, at the proper season, were paralyzed by the uncertainty of a market for their produce, as well as from the local inconveniences which attended the embodying of the provincial militias at the period of timber cutting, there cannot remain a doubt of the ability of those colonies to afford aid and assistance to the mother country and her settlements in the West Indies, under the care and protection which government is now so wisely extending towards them; and that the North American colonial trade will, very shortly, rise into great national importance, especially as the lords of the Admiralty have granted all the convoys requested, and which are now appointed upon a regular system.

But, to return from this digression.—Upon what authority the Reviewer states, that there were imported into Jamaica only 49,000 barrels of flour in 1808, and 106,000 in 1807, I know not; it certainly does not appear to be quoted from a British official document, our Custom-house annual returns not being made up, in the form he describes; viz. from 30th September, 1806, to 30th September, 1807: nor am I aware that the accounts of importations into the British West Indies, during the last year, are yet completed at the Custom-house; arguments founded upon a comparison of quantities imported from the American States, last year, and in 1807, are the most unsatisfactory that can be advanced; because, the exports of the United States, in 1807, were considerably greater than in former years, from an apprehension of hostilities with England, and the uncertainty of the intercourse with the British empire being open in the ensuing year. The measures which the American government afterwards adopted, encouraged speculation among our merchants, and the natural result was increased prices,—not from the supply of American produce being inadequate to the existing demand and consumption, but from the uncertainty of the arrival of further supplies when the stocks on hand should be exhausted. Lord Sheffield has very minutely illustrated this fact, by the accurate account of the state of our cotton manufacture, before and during the American embargo, and, *mutatis mutandis*, his Lordship's statement, (Page 19,) that the average importation of cotton-wool from the United States, of the two years ending the fifth January, 1809, exceeded the average importation of preceding years, applies to almost every other article of importation from the American States, whether into Great Britain or the British West Indies. Thus, for instance, (in refutation of the Reviewer's particular statement,) it appears that there were imported into the British West Indies, from the United States of America,

---

* A very intelligent man, who returned to England from Halifax in the spring, states that he has no doubt, 100,000 *loads of timber have been cut in new Brunswick and Nova Scotia alone, this season.*

		Cwts.	
In the years ...	1806.....	403,341	Of Bread, Flour, and Meal.
	1807.....	602,379	

amounting in the latter year, to about eighteen months supply, according to the average consumption of those settlements.*—The Reviewer is, also, equally "*deficient in accuracy of statement*," when he alleges, that the prices current of American produce in Jamaica, do not correspond with Lord Sheffield's statement. The following is copied from an authentic document, received by one of the principal West India Houses in London:

Prices of American Produce at Jamaica, in the year 1808.

	Jan. to March.	April to June.	July to Sept.	Oct. to Dec.
Pickled fish, per bl.....	50	60	70	66 8
Dried fish, per cwt.....	30	40	50	50
Flour, per bl.....	150	200	130	133 4
Boards, per 1000 feet....	18*l.*	20*l.*	20*l.*	20*l.*
Hhd. staves, per 1000....	15*l.*	25*l.*	20*l.*	25*l.*
Beef, per bl.....	140	100	166 8	100
Pork, per bl.....	150	170	160	160
Butter, per lb.....	1 10	2	2	1 10

From this account, it appears that flour was 16*s.* 8*d.* and beef 40*s.* per barrel, lower in October to December than in January; and that, with the exception of staves, none of the other articles were materially enhanced in price; and, at no part of the year, higher than might be expected from the speculations which were entered into, after the American embargo act was passed.—So much for the reviewer's pretended reference to "*authorities*."

I should not notice "the self-complacency with which he (the Reviewer) views the opinion of himself and his friends, and the mixture of pity and surprise which he feels towards those who still maintain the wisdom of acting upon the principle of the orders in council," (as, no doubt, Lord Sheffield does, and to its fullest extent, if it were not for the purpose of making a few comments upon the order which lately superseded those of November and December. 1807. It has suited the purposes of "*the advocates for American pretensions*" to represent that measure as emanating from a relinquishment of the principle upon which the orders were founded. The blockade under the orders of November and December, 1807, proceeded from, and were justified by, the right to retaliate the enemy's decrees. By the alteration in the State of Europe since the publication of those orders, France and Holland might have eluded the restrictions of our blockade, with respect to their imports, under

* Vide account ordered, by the House of Commons, to be printed, 16th February, 1809---No. 43

the modifications granted to our allies; and, under other modifications they might, without British licenses, have exported any of their produce or manufactures, to this country. From this circumstance, and to avoid the necessity of multiplying the exceptions to which those orders were subject, it has become expedient and necessary to recall them, and to issue another, in their place, founded upon the same rightful principle of retaliation, which should be at once, more strict and precise in terms, and rigorous in execution.

The order issued the 26th April, last, annuls the former blockade of certain ports and places, but enforces it, in its application to the countries which have adopted or pretended to exercise the French decrees; and it is extended to the colonies, plantations, and settlements of France and Holland; and, when it is considered in connection with the official declaration, that no licences would be granted, after a certain period, dispensing with the execution of the order, we cannot perceive any abrogation of our rights, nor an abandonment of the just principles upon which the blockade of November, 1807, was founded. That blockade was, certainly, more extensive; but it was therefore, necessarily, more modified; whereas, the present being more limited, it is much more efficient. Under the latter, France and Holland are restricted from all communication of a commercial nature, with our allies, with neutrals, and with ourselves. By specifically including Holland, we have shut the Americans out from the trade which, by their last new intercourse act, they intended to allow themselves; we have also deprived them of the commercial intercourse direct with the colonies of France and Holland, and the indirect intercourse with France and Holland, which the former orders allowed.* We have maintained, by the provisions of our order, of 20th April last, the right of commercial blockade.

The expediency of that order, and of those of November and December, 1807, as measures of policy, is indisputable, and the ministers who had the wisdom and courage to retaliate the extraordinary and outrageous anti-commercial decrees of Buonaparté, are deserving of the best thanks of their countrymen. The deplorable condition into which the American government had brought their country, by the humiliating sacrifices of national character, which they made to France, and by their gross duplicity and their hostility, (scarcely attempted to be veiled,) towards Great Britain,†

---

* The correctness of this explanation of the order of the 26th April last, of course, cannot be affected by the temporary measures which our government have just taken, in consequence of the extraordinary and unauthorized proceedings of Mr. Erskine, however much those measures may interfere for a time, with the rigorous execution of their former order.

† Vide "AMERICAN CANDOUR," in a tract published at Boston entitled, "AN ANALYSIS of the late CORRESPONDENCE between

is evident from the innumerable representations and memorials to congress, in their last session, and from the speeches of some of its best informed and most enlightened members; and is it not, therefore, a subject for great surprise, that their partisans, in this country, should have seized, with avidity, the slightest pretext afforded them, for the abrogation of their odious *municipal* measures. If this were not the cause of their pretended approbation of the order in question, "*the advocates for American pretensions*," are really liable to the charge of inconsistency; for, viewing that measure through the same perverse and unpatriotic medium, which they did the former orders, I should regard it as pertinaciously hostile, and by no means concessionary; though it be not, in fact, justly liable to either of those objections.

Having already occupied too much of your attention, I must refrain from expatiating, further, upon the misrepresentations, inconsistencies, and strange doctrines, contained in this article of the Monthly Review; a work bearing the characters of senility in peevishness and dotage; and I shall, therefore, content myself with observing, that it bears so great an affinity to the well-known doctrines and opinions, and to the exaggerated and false statements, *of the partizans of the Anti-Anglican party, in the United States*, that, there is every reason to believe it to have been an expiring effort of one of that interested, venal, and shameless tribe, to impose upon the people and government of this country. It abounds, to repletion, with the most ungentlemanly and vulgar abuse, and affords a striking proof of the badness of the cause which it is intended to support. "In any future publications, *this writer, especially, will do well*" to remember the maxim of Seneca,—*turpe est aliud loqui, aliud sentire; quante turpius aliud scribere, aliud sentire.*

June 4th, 1809. VINDEX.

Edinburgh Review of Dr. O. Gregory's Mechanics—Steam Engines.

To the Editor of the Antijacobin Review.

SIR,

From the sentence of judges, whose inexorable motto is "Judex damnatur cum nocens absolvitur," there ought to be some appeal. They who are tremblingly apprehensive only lest they should absolve a criminal, are very likely, both from disposition and from habit, to condemn the innocent: they commence their examination under the supposition that all are guilty, and admit with unwillingness every proof of innocence; directly contrary to that fine maxim of English

---

AMERICA and GREAT BRITAIN, and FRANCE, &c." lately reprinted by Richardson, London; in which the turpitude of the American government is exposed, in a very able and masterly manner.

jurisprudence, and, hitherto, of English *Criticism*, which leads a judge to think a culprit innocent until the crime, for which he is arraigned, is proved against him. The sentiment of Terence finds a hearty welcome in every *English* bosom; but it is expressed in language which is never quoted by an Edinburgh reviewer: "Jus summum sæpè summa est malitia."

These northern critics, while they have learnt to "scatter firebrands, arrows, and death," with such grace and dexterity as often to amuse and fascinate when they are about to inflict the deepest wound, have, at the same time, erected it into a principle, that, however seriously and unjustly they may injure an individual in his peace or his reputation, he shall never receive redress from *them*. Under such circumstances an author who is either defamed, misrepresented, or misunderstood, has no alternative but to appeal to the Editors of Journals conducted upon more honourable and liberal principles; and, under such circumstances, I trust you will allow me to lay the following statement before the public, through the medium of your extensively-circulated publication.

In a review of a single article selected for the purpose of censure from my Treatise of Mechanics, published more than three years ago, the critic seems much at a loss to ascertain the motives which could induce me to admit Mr. J. C. Hornblower's statement relative to the history of Steam Engines into the second volume of that work. After citing a passage, he says, "One would have thought that the tone and manner of such an exordium as this would have made a man of science and of learning stop to consider the character of the person into whose hands he was delivering his pen, and whose writing he was giving to the public in company with his own." And again, "Though we can form some notion of the motives by which the author (Mr. Hornblower) was actuated, we are utterly at a loss to discover those by which the Editor was influenced, or to find out any argument by which he can justify his conduct." To satisfy the public who have so generously encouraged my work, not this anonymous censurer, I will state my motives; and I will afterwards, with your permission, point out some wilful misrepresentations of this writer, for which he will not be able to refer to motives equally laudable.

At the time I was preparing the article on the Steam Engine, my knowledge of the recent improvements was very confined; I, therefore, determined to give a *general* view of the mechanism of the Engine in its most important stages, and to collect information for the remainder of the account, from some "practical men, who had been led, by their profession, to study the construction of the Steam Engine." Consistently with this intention, all I have published on the subject, except the preliminary general description, and the concluding references to other books, was communicated to me by persons conversant with the detail, though I was not at liberty to mention all their names At this period, a friend, for whose judgment, talents, and character, I entertain a high respect, mentioned to

me Mr. Hornblower, (of whom I then knew nothing) as a man who had made the improvement of Steam Engines the chief business of his life; but who, through an unfortunate contest with affluent and powerful competitors, had been thrown into a state of comparative adversity and obscurity; I was urged to give him an opportunity, by combining history with description, to tell his own story, as a thing that might be serviceable to himself and his family, and ultimately beneficial to the public. If I assented to the proposal, it was not because I wished "to trouble the repose of an eminent man retired from active life," but to recal the public attention to an ingenious man, of excellent moral character, whom I then considered as thrust "from active life," when he possessed more than ever the power of being useful; not to infringe upon the laws of "truth and justice" for which even the Edinburgh Reviewers can be champions when they hereby hope to catch the smiles of men "of ease and affluence," but for the sake of bringing a subject again under discussion, that all who were able to judge might ascertain where "truth" was manifested, and where "justice" was dispensed. I neither expected nor wished that Mr. Hornblower's statement should be passed over in silence; it was rather my desire that it should be strictly examined; that both he and Mr. Watt should be esteemed by the public according to their real merits.

The readers of the Edinburgh Review, and of Mr. Hornblower's account, will observe, that there is no attempt to refute many of his positions, whether descriptive or historical; and it behoves me to say, that in those instances where the reviewer has attempted a refutation, his authority *ought to be of no weight*, except when he founds it upon authentic documents. My reason is this: he has gone out of his way to state some *positive falsehoods*, (of easy detection) knowing them to be such; and, therefore, whatever else he affirms must be received with suspicion. This is a serious charge to be made even against one who writes anonymously, when so many persons know him to be the author of the article; I will spare him the pain of seeing his *name* connected with such an accusation, while I will prove that it is just.

The reviewer places a note at the foot of a page, solely in order to assert, that in the second volume of my Mechanics, "the abstract of Coulomb's experiments, and the section on horizontal windmills, are taken, with little variation, and *no acknowledgement*, from Dr. Brewster's edition of Ferguson's Mechanics. The same is true of the article on the teeth of wheels, and part of the description of the thrashing machine." Now, in contradiction to this, I affirm, first, that my account of Coulomb's experiments was *printed* before Dr. (then Mr.) Brewster's edition of "Ferguson Select Lectures" was published; and that no two descriptions of the same experiment can possibly *be more unlike*; Dr. Brewster's being a concise summary comprised in five pages of a large print, while mine is a detailed account occupying *nineteen* pages printed with a small type. In opposition to the reviewer's farther charges of my having taken from

Dr. Brewster with *no acknowledgement*, I have to state as below. The piece in my first edition, extracted from Brewster on Horizontal Windmills begins thus: "Mr. Brewster makes also the following remarks on the comparative power of horizontal and vertical windmills," and ends with an express reference to "Brewster's Ferguson, vol. ii." The extract from Brewster in the article "Teeth of Wheels" was preceded by these words: "availing ourselves, for the most part, of the judicious remarks just published by Mr. Brewster," and terminated, as in the other instance by a reference to Brewster's Ferguson, vol. ii." No part "of the description of the thrashing machine" is taken from Dr. Brewster; but there is a small table which both that gentleman and myself have derived from the same source, a source to which we have both referred. The readers of my second edition will find, in various parts of the second volume, such "sterling acknowledgements" in recommendation of Dr. Brewster's additions to Ferguson's book, as will convince them that I had no desire to steal from, or to injure, but a very sincere one to serve, an author whom I am proud to class among my friends. Yes, I am happy on this occasion, to contrast with the hissing malignity, and crawling meanness, of an Edinburgh reviewer, who pitifully couples equivocal commendation with calumny, the liberal conduct of even rival authors, emulating each other in acts of kindness and generosity. The volume censured partially by the reviewer will evince in many places a sentiment widely different from that imputed to me; and I should not do justice to Dr. Brewster, if I did not here transcribe, from a letter he sent me in September, 1806, the following passage: "I intended to take the liberty of offering some suggestions about your new Edition; but I have time only to say, that I think your second volume defective, in not having an article on *Wheel carriages*. A great part of my article on that subject is, I believe, new; and if it can be of any use to you it is much at your service." The desire to cast perfectly from me an unfounded insinuation of plagiarism, will, I trust, plead my apology for quoting another passage from a letter sent me by Dr. Brewster in January 1808: "I have just got a sight of your translation of Hauy, which is rendered doubly valuable by the numerous additions which you have made to it. For the kind manner in which you have there and elsewhere noticed some of my trifles, I beg you will accept of my best thanks."

After the specimens of deliberate and unprovoked falsehood I have produced, the reader will be able to estimate the effrontery of the writer, who "takes the liberty to say *my* intentions have been greatly in fault." I am conscious they were pure, benevolent, and laudable; and it would be well if this author could refer his to the same class, when he tries "to find out any argument by which he can justify *his* conduct." But he who deliberately swerves from truth, who writes a note of ten lines for the purpose of incorporating in it *four* falsehoods, never troubles himself much about motives; and besides, if the present writer should give way to any qualms on this point, he will be less fit for the honours after which he is now aspiring. Some

of the original authors of the Edinburgh Review, it is well known, are tired of their "labour of love," and the writer who has called forth these strictures is well qualified, by his disregard "of truth and justice," to succeed them. The qualities of his heart will suit him admirably for a Review, which, while it has no Religious principles, shifts its political principles again and again, with as much facility as a man changes his dress,—which thrives by gratifying the worst propensities of the human species,—which never praises or blames without an interested or a malignant motive,—and which delights in *torturing* the victims it sacrifices; but he has much yet to learn before he can class with his colleagues in other respects. *They* have talent, and taste, and some of them genius: to deny them the power of illumination would be unjust; yet, unfortunately for the interests of literature, and of morals, every flash is an ominous gleam that portends individual or general disaster; it has this quality peculiar to infernal splendour, that, like the torch of the furies, its rays fall only upon real or supposed faults, its properties were correctly depicted by the great poet who described that horrid region where

"No light,—but rather darkness visible
"Serv'd only to discover sights of woe."

I am, Sir, your's very respectfully,
OLINTHUS GREGORY.

Royal Military Academy,
Woolwich, March 6th, 1809.

POLITICS.

WE have to congratulate our readers on the important and favourable change which has been manifested in the aspect of the political horizon since our last view of public affairs, on the Continent of Europe. The House of Austria has, even in a shorter time than we had imagined, been reduced to that situation which we, long ago, predicted would be her inevitable fate. She has been placed, in short, in that predicament, in which "Conquest or Death" is no common-place expression, to rouse a torpid population to arms, no vain boast to delude the credulous, or to encourage the weak; but a real alternative which active tyranny has imposed on yielding patience; which the iron hand of encroaching usurpation has indelibly impressed on the heart of despairing concession. It is not for the possession of towns or provinces; it is not for the acquisition of territory; it is not for conquest; it is not for power; it is not for reparation for insults; it is not for the repression of injury; that Austria, tardy and reluctant Austria, has once more unsheathed the sword!---but it is to preserve her hereditary States from the insatiate fury of a merciless and unrelenting foe; it is to protect her *hearths*

and her *altars* from demolition; to secure her sons from murder, and her daughters from violation; it is to guard her laws, and all her venerable institutions, her habits, her manners, her wealth, her industry, her political and social existence; it is to protect, in short, every thing which constitutes *country*, and which endears to man the spot that gave him birth, the land in which he lives, loves, and thrives—to protect all these from the destructive fangs of a ruthless tyrant, whose friendship no kindness can conciliate, and whose wrath no concessions can assuage, that Austria has again drawn her sword, and thrown the scabbard to the winds!

She has a noble, though a dreadful, game to play. It is her last stake; if she fail, she perishes;—

"She sinks, like stars that fall, to rise no more."

She will, however, have the best consolation that a fallen state can possess; the consciousness of having made every possible exertion to resist the danger which no policy could avert; and of having set to the other powers of Europe an example worthy of imitation.—She will also have the comfort of recollecting, that her last struggle was not the effect of choice, but the result of dire necessity. Had Buonaparté succeeded in Spain, Austria must have either become his abject vassal, a degraded member of his Rhenish confederacy of miserable tributaries, with paper crowns upon their heads, unable to resist the slightest breath of the pestiferous Corsican; or have resisted his monstrous pretensions under greater disadvantages, and have encountered his undivided force. The ruin of Austria was sealed at Erfurth. The wily Corsican there corrupted the heart of the weak Alexander, in order to pervert his mind, and to render him an easy unresisting tool. The throne of Constantinople, formerly the object of Catherine's ambition, was, no doubt, the lure thrown out to win the simple Emperor to the tyrant's purpose. The agent selected for giving a proper and a permanent effect to this lure, was of true Parisian mould;—a pensioned prostitute; one of those efficient emissaries which the Corsican knows so well how to employ; and which are scattered over Europe—*England herself not excepted*—spreading more destruction around them than a swarm of Egyptian locusts.

The Emperor of Austria, then, had no other choice, than passively to submit to the tyrant's chains, or actively to resist his arms. He has adopted the latter, and has betrayed a resolution and a constancy worthy a descendant of Maria Theresa. We confess, however, that, when we first heard of the determination of Austria once more to take the field against France, we trembled for her safety, and inclined to regard the issue of the contest as worse than doubtful. But the proclamation of the Archduke Charles soon gave us confidence. Finding him possessed of plenary power, no longer subject to the mischievous controul of an Aulic Council, but fully authorized to call forth, and to direct, the whole resources of the state; and seeing him, moreover, impressed with a due sense of the critical situation in which the Austrian monarchy was placed, and of the important trust confided to his

hands, we entertained the most sanguine hopes, that the vagrant Victory would once more be brought under the banners of justice. We knew that the Archduke possessed every qualification not only of a great commander, but of a man destined to save an empire from impending ruin. With an equal reliance on his courage, his talents, his perseverance, and his wisdom, the adverse circumstances which marked the commencement of this momentous campaign, neither destroyed our hopes nor damped our expectations. We felt confident, after the battle of Ratisbon, when the usurper boasted of having *annihilated* the Austrian army, that the Archduke still retained a sufficient force ultimately to check the progress, and to punish the temerity, of the invaders.

This confidence has not been belied.—The last battle, in the neighbourhood of Vienna, has proved that the Archduke is not to be intimidated by the boasted invincibility of the French. The circumstances attending that action deserve particular notice. The French crossed the Danube, and the passage of a river, in the face of an enemy, is well known to be a dangerous enterprise, exposing the advancing army to attack under very disadvantageous circumstances. But the Archduke did not avail himself of this advantage. As if anxious to prove to the world that his men had no fear of the French, that they scorned to engage on unequal terms, he suffered the whole of the enemy's army to pass the river, and to form on the opposite bank. It contained the flower of the French troops; the Corsican's guards were among them; all the best generals were there; Berthier, to whom he was indebted for the scanty portion of military fame which he acquired in his first campaign in Italy, was at the side of his master; a formidable train of artillery gave fresh confidence to his men; and two fortified villages, one on either flank, while the Danube secured his rear, afforded every advantage which a commander could desire. In this situation the Archduke resolved boldly to attack the enemy, commanded by Napoleone Buonaparté in person. Nothing could exceed the courage and the discipline of the Austrians, the resolution and skill of their officers, or the intrepidity and perseverance of their illustrious commander. After a well-contested action, they bore down all opposition, and the vain-boasting Corsican, depressed, enraged, and disgraced, was compelled to resign the field of battle to the conqueror, leaving thirty thousand of his myrmidons behind him, the far greater part of whom, we have the happiness to state, will never more disturb the tranquillity of *this* world. This victory is of immense consequence, not so much for its immediate effect, as for its tendency to revive the drooping spirits of the Continent, and to dispel the charm which has so long held Europe in fetters. Let it not be forgotten, that this is the first time that Buonaparté has been defeated in a pitched battle, in Europe. He was disgracefully driven, indeed, from the walls of Acra, by Sir Sidney Smith, before he fled, like a coward, from the shores of Egypt; but never before had he lost a battle on the European Continent.

This seasonable check will afford the Austrians ample time to collect a still more formidable force than they have yet assembled in the field. The resources of that powerful monarchy will now be brought into action; the spirit of resistance will spread through the subjugated nations of Germany; the Corsican, at a distance from the seat of his usurpation, will probably be compelled to evacuate the hereditary states; while an army flushed with conquest, in his rear, and an enraged population on his flanks, will so effectually harass him on his march, that few, we trust, of his numerous forces will return to France.

It has ever been the horrible policy of the French rulers to put the wretched inhabitants of the tributary states which they have subdued by the sword, in their own ranks, and to make them bear the brunt of the battle. Thus we have seen, during the present campaign, the troops of Bavaria, Saxony, Wurtemburgh, and of other German states, fighting against Germans, and aiding an obscure foreigner to subdue the land of their forefathers. Had the wretched Sovereigns of these countries rallied, as they were bound by their oaths and by their interest to do, round the lawful head of the empire, Germany had now been independent, and the Rhine would have bounded the influence as well as the territory of the Corsican. He has, however, convinced Europe, that, with all his extended power and dominion, he is still unable to cope, single-handed, with the Austrian empire. He has leagued against her the population of Italy, and the united forces of Dutch, Danes, Westphalians, and of all the country between the Scheldt and the Danube; and Austria has made head against them all. What, then, may not be expected from her efforts, if she succeed in opening the eyes of the people of Germany to their real interests, and in persuading them to join her in the noble attempt to rescue Europe from the most dreadful tyranny which an usurper, trembling for his safety, ever inflicted on his slaves? We have ever contended, that nothing was requisite for the emancipation of the continent, but the resolution to make the exertions necessary for obtaining it.—The ability, at all times, existed; and posterity will scarcely credit the fact, that France alone should have succeeded in dictating laws to nearly all the nations of Europe. Let it not be supposed, however, that we consider the prosperous issue of this dreadful conflict as a matter of certainty. No; we know the difficulty which Austria has to encounter; we know the torpor which habitual slavery generates; we know the violence of those convulsive struggles which tyranny can support when her power is endangered, and her existence threatened. To oppose and to subdue these obstacles, great and persevering efforts will be requisite; such, indeed, as Austria has never yet displayed; but such as the principles avowed by the Archduke Charles evince a fixed determination to exert. It is, indeed, a cheering sight, to see the princes of the House of Austria, in every quarter, at the head of her armies, gallantly fighting in defence of the inheritance bequeathed them by their ancestors.

That Buonaparté feels himself in an awkward situation is evident, from the union of all his armies. There is no longer an army of the North, an army of the Rhine, an army of the Moselle, an army of Italy, an army of Dalmatia;---they are all consolidated into one great force, which extends from the frontiers of Hungary to the confines of Bavaria. On the other hand, too, the Archduke Charles has called in the army which had made incursions into Italy, and defeated the mongrel hordes opposed to them in various actions;---and has concentrated his force on the Northern bank of the Danube, from the neighbourhood of Vienna to Lintz. He has, ere this, been joined by the Hungarian levy, a numerous and powerful corps,---and, it is highly probable that some great blow will be struck ere the conclusion of the present month. But, if he can even keep the Corsican at bay, he will reap the most essential advantages from delay, while it will be, in no other respect, useful to the French, than as it may afford them an opportunity for receiving succours from Russia.

The Emperor Alexander, under the complete dominion of foreign influence, has become the active tool of Buonaparté;—the pandar of his power, and the minister of his ambition;---while his unfortunate subjects are consigned to the honourable guardianship of Caulaincourt, the assassin of the Duc D'Enghien; and of Madame Le Chevalier, a French prostitute, with whom their sovereign is living in a state of adultery! When we remember the fate of Paul, we cannot but wonder at the stupid security of this weak prince, whose conduct is almost beyond example (France even excepted) base. An apostate from the cause which he had ardently espoused, he takes his worst enemy to his bosom; and turns his sword against his best friends and most ancient allies;---while he sheds the blood of his subjects to keep a low-born stranger on his usurped throne; he calmly contemplates the deposition of a near relative, or views it only as a means of gratifying an unprincipled revenge, and a most dishonest ambition. We entertain, however, no great fears for the military enterprize of Alexander; and, we trust, that hostile attempts on his own shores will provide ample employment for his troops at home.

In Sweden, the revolution is completed; a *voluntary* abdication has been *extorted* from the deposed Monarch; and the wretched uncle, who swore to protect him, on the death bed of his murdered parent, now wears his crown.---The scene of this revolutionary tragedy should have been laid in *Denmark*; the charitable world might then have believed the invention had not been the Duke of Sudermania's *own*. This new monarch, so raised to the throne of his nephew, has notified his accession to the British Court. Alas! the age of chivalry, we fear, is gone; the people of this country would not support the minister who should send back the degraded herald of such intelligence, and disclaim all communication with his master.

The British Cabinet, we are happy to observe, are making every practicable exertion to assist our continental allies; and, indeed, it is of the utmost consequence, that the most powerful diversions should

be promptly made in every quarter which is accessible to our troops. In Calabria; at Trieste; on the coast of Italy; and *still nearer home*, much might be done to distract the Corsican's attention, and to make him weaken his army in Germany. A flying squadron, with troops on board, might keep the French coast in perpetual alarm, from Ostend to Bayonne. Let not the people who are intent on disturbing the peace of Europe, remain unmolested themselves.—Every disposable man should be employed at this critical time. Not one regular soldier should be left in the kingdom.

It is lamentable to witness, at such a moment, the disgraceful language of Opposition, who would have us look passively on, while Spain and Austria are exerting every nerve against the common enemy! They advise us to *husband* our resources forsooth! In other words, to suffer Buonaparté to complete, if he can, the subjugation of the continent, and then to meet him single-handed on our own shores! Was this the policy of our ancestors? Has this been the practice of our wisest statesmen? No; they knew that by defending the independence of states attacked by France, they were maintaining and supporting the best interests of England. Lord Grenville, indeed, finds the whole conduct of Ministers *detestable!* and, certainly, if his Lordship's own conduct, while in power, was praise-worthy, that of his successors must be censurable! But, does his Lordship suppose that the public, when so challenged to make the comparison, will forget, that the first act of his administration was to procure a law to enable him to hold two places incompatible with each other, for the mere gratification of a selfish and sordid spirit? Will they forget the wretched expedition to Constantinople; the mock-mission to Tilsit; and the whole train of weak and impotent measures, which served only to convince the world, that his Lordship had forgot the policy of his master; and that when he formerly appeared, a luminary in the political hemisphere, he was bright only from a reflected light; he shone only with a borrowed lustre?

MISCELLANIES.

Caricatures—Methodistic Fanaticism and Prophanation.

To the Editor of the Antijacobin.

MR. EDITOR,

A correspondent in vol. xxx. p. 326, reflected on a very licentious caricature, representing a Jew with a mistress on each arm, and entitled "*Solomon in all his glory*" with evident allusion to Matt. vi. 29. Permit me through your miscellany to direct the public indignation to some other prints of similar profligacy.

There are several caricatures produced in consequence of a recent investigation, to which "the criticism of the Attorney-general" might be very justly employed. 1. "*The Prodigal Son,*

in which a late commander appears kneeling before his father, whom he addresses in the words of Luke, xv. 18, 19. with the single change of "hired" into "pensioned;" the offensiveness of this picture is heightened, by considering the proper scope of the parable from which it is taken. 2. *The woman taken in adultery, or Mary the Magdalene,*" with the dialogue, John viii. 10, 11. very ill adapted to the occasion, the personage to whom the words of our Lord are assigned, entertaining, we presume, as strong an abhorrence of the SIN of adultery, as of the guilt of *traffic* in military commissions. 3. *The hand writing upon the wall,*" and, 4. "*He is weighed in the balance, and found wanting*;" with reference to the history, Dan. v. Of the many other caricatures devised on this occasion, I know not whether most to admire the indifference of the magistrates, who tolerate the exhibition of them, the effrontery of the shop-men and shop-women, who do not blush to sell them, the sensuality of the fancy in which they were conceived, or the lust of invective, by which they are encouraged; to those which are profane, I shall confine my observations.

In proportion to the reverent esteem which the people entertain for the Sacred volume, will be their faithful assent to the doctrines, and their cheerful observance of the precepts, which it contains; but that reverent esteem is not the character of the present age, which is unhappily distinguished by strange applications of Scriptural texts, and impertinent allusions to Scriptural history. A mischievous error appears to prevail, that the language of inspiration, may be innocently applied to all occasions, and that when men have studied the Scriptures, they may, at their pleasure, become not only apostates from God's grace, but perverters of God's word to wit. I am not a fastidious observer of the times; I would not with uncharitable zeal defend the holy Scriptures. But when from their original design of teaching, of reproving, of correcting, of instructing in righteousness, of giving patience and consolation, and making men wise unto salvation, they are distorted to aid the drollery of buffoons, the licentiousness of scorners, or the severity of satirists, is it the duty of individuals to sit down in silence, or to raise their voice, however feeble, in the cause of the insulted majesty of heaven, and to call on the civil and the ecclesiastical governors of the country to exert the authority with which they are invested in the suppression of vice and the punishment of blasphemy?

There is a novel, entitled, "The man of sorrow," the motto of which is Isa. liii. 3. "He was a man of sorrows, and acquainted with grief." If the author designed by this Scripture to represent the character of his hero, I only am surprized that he did not apply another passage, Sam. i. 12. "See if there be any sorrow like my sorrow." What may we not imagine of the head and the heart of him who can dare to comprise the fancied woes of a fancied being in the proper description of the sufferings of his Redeemer?

In a bridal hymn inserted in a late number, of a popular periodical

publication, Eph. iii. 18. is applied in a sense so very depraved, that no modest person can read the passage without digust at its obscenity, no sober Christian without horror at its profaneness. I suspect that the text is introduced without any idea of the original author; but when the Scriptures, which it is the duty of every man to know, are libelled by an unworthy appplication, it is a poor apology, that they were quoted in ignorance, and produced without intention: and I would enquire of the editor of the work in question, whether a competent knowledge of the Bible, be not an indispensable qualification in all who engage in theological controversy, and whether one who cannot distinguish the sublime conceptions of the Apostle, from the idle rant of a fanatic, is a proper censor of the religious opinions of others.

But the modern Sadducee has not engrossed the work of vilifying the Scriptures. The modern Pharisee has united in the endeavour, and a placard has lately appeared advertising the day of judgment as a drama, in terms so very ambiguous, that it is difficult to discern the intention of the author, whether he designed to provoke the unbecoming ridicule of men on things of the highest import, or to surprise them into religious reflection, by a ludicrous representation of those events, which shall take place, when time shall be no more.

Of these publications, whether of deliberate blasphemy, or of religious phrenzy, the circulation is not confined to an obscure country town, or to the lanes and corners of our cities; they are exhibited in the most public streets of the metropolis of a christian country, at a time when our courts of law are sitting, when our Commons, and Lords *spiritual* and temporal, are assembled in Parliament; and the publishers are patronized with impunity, which neither the Mussulman nor the Papist would enjoy, should the one so profane, the Koran at Constantinople, the other so traduce the Vulgate at Rome. It is an uncomfortable reflection, that, where the Scriptures are more generally understood and more correctly interpreted than in any other country, there they should be most impiously perverted; that where the purest Church in Christendom is established, there the most daring irreligion, and the most senseless indifference should prevail. The adversary is more actively engaged than we are generally aware; and he is not a vain alarmist, who considers the national religion to be in imminent danger. If profaneness be not vigorously opposed, if enthusiasm be not restrained within the limits of a liberal toleration, if indifference be not aroused, our sons will be forbidden to profess the most essential articles of the Christian faith, or constrained to adopt the errors of a wild fanaticism. The Bible, which was written for their consolation, will be so interpreted, as to make them desperate; or designed to make them holy, and happy, and full of hope, it will be consulted as the common place book of wit by the fool, and embellished with caricatures by the droll.

I inclose as perfect a copy of the placard, as I have been able to

procure, which will form a worthy companion to "the recruiting officer's speech" in your 8th volume: and which I hope you will insert for the benefit of your country readers, and as an interesting document to the future historian of these eventful times.

May 22d, 1809. Z.

By Command of the King[1] *of Kings,*

AND AT

THE DESIRE OF ALL WHO LOVE HIS APPEARING[2]

AT THE

THEATRE OF THE UNIVERSE![3]

On the Eve of Time[4] *will be Performed, the*

GREAT ASSIZE; OR, DAY OF JUDGMENT.[5]

THE scenery, which is now actually preparing, will not only surpass every thing that has yet been seen, but will infinitel exceed the utmost sketch of human conception:[6] there will be a just

REPRESENTATION of all the INHABITANTS of the WORLD,

in their various and proper colours; and their customs and manners will be so exact, and so minutely delineated, that the most secret thoughts will be discovered:[7] *For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.* Eccles. xii. 14.

This Theatre will be laid out after a new plan, and will consist of PIT *and* GALLERY *only.*

And, contrary to all others, the GALLERY is fitted up for the reception of people of HIGH (or HEAVENLY) BIRTH;[8] and the PIT for those of LOW (or EARTHLY) RANK.[9] N. B.—The GALLERY is very spacious,[10] and the PIT unbounded in its extent.[11] To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the GALLERY is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it.[12] But the door that gives entrance into the PIT is very wide and very commodious: which causes such numbers to flock to it, that it is generally crowded.[13] N. B. — The strait door leads to the right hand, and the broad one to the left.[14] It will be in vain for one in a tinselled coat, and borrowed language, to personate one of high birth, in order to get admittance into the upper places;[15] for there is One of wonderful and deep penetration, who will search and examine every individual;[16] and all who cannot pronounce *Shibboleth*[17] in the language of *Canaan*,[18] or have not received a white stone and a new name,[19] or cannot prove a clear title to a certain portion of the land of promise,[20] must be turned in at the left-hand door.[21]

THE PRINCIPAL PERFORMERS

are described in 1. Thess. iv. 16. 2 Thess. i. 7, 8, 9. Matt. xxiv. 30, 31. —xxv 31, 32. Daniel. vii. 9, 10. Jude. xiv. 15. Rev. xx. 12 to 15, &c. But as there are some people much better acquainted with the contents of a PLAY-BILL than the WORD OF GOD, it may not be amiss to transcribe a verse or two for their perusal. *The Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire; taking vengeance on them who obey not the Gospel, but, to be glorified in his Saints. A fiery stream issued and came forth from before him; a thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened; and whosoever was not found written in the book of life was* CAST INTO THE LAKE OF FIRE.

ACT FIRST

Of this Grand and Solemn Piece will be opened by an ARCHANGEL *with the* TRUMP *of* GOD.[22]

For the trumpet shall sound, and the dead shall be raised. 1. Cor. xv. 52.

ACT SECOND

Will be a PROCESSION *of* SAINTS *in white,*[23] *with Golden Harps, accompanied with shouts of joy, and songs of Praise.*[24]

ACT THIRD

Will be an ASSEMBLAGE *of all the* UNREGENERATE![25]

Instead of the MUSIC, customary on such occasions, there will be a dreadful discord of cries,[26] accompanied with weeping, wailing, mourning, lamentation, and woe.[27]—To conclude with

AN ORATION BY THE SON OF GOD!

It is written in the 25th of St. *Matthew*, from the 34th Verse to the end of the Chapter; but, for the sake of those who seldom read the Scriptures, I shall here transcribe two verses: *Then shall the King say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels!*

After which the CURTAIN will drop!!!

——————Then, O to tell!
——————and others doom'd to Hell![27]
——————and—redeeming love.[28]
Lodg'd in his bosom—goodness prove:[29]
While those who trampled underfoot his grace.[30]
Are banish'd now for ever from his face,[31]
Divided thus, a gulf is fix'd between,[32]
And (everlasting) closes up the scene.[33]

Thus will I do unto thee, O Israel, and because I will do this unto thee, PREPARE TO MEET THY GOD, *O Israel.* Amos iv. 12.

TICKETS FOR THE PIT at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh:[34] to be had at every flesh-pleasing assembly.—*If ye live after the* flesh ye shall DIE. Rom. viii. 13.

TICKETS FOR THE GALLERY, at no less rate than being convert-

ed,[35] forsaking all,[36] denying-self, taking up the cross,[37] and following Christ in the regeneration.[38] To be had no where but in the WORD OF GOD, and where that word appoints.—*He that hath ears to hear, let him hear, and be not deceived; God is not to be mocked; for whatsoever a man soweth, that shall he also reap.* Matt. xi. 15. Gal vi. 7.—N. B. no money will be taken at the Door,[39] nor will any ticket give admittance into the GALLERY, but those sealed by the Holy Ghost,[40] with Emmanuel's signet. *Watch* therefore;[41] be ye also ready, for in such an hour, as ye think not, the Son of man cometh.

Archbishop TILLOTSON says—"as the stage now is, plays are intolerable, and not fit to be permitted in a civilized, much less in a christian country."

Bishop BURNET tells us—The stage is the great corrupter of the Town—and our plays are certainly the greatest debauchers of the Town."

The amiable Dr. WATTS *tells us*:—

"It would be endless to trace all the vice
That from the play-house takes immediate rise.
It is the inexhausted magazine
That stocks the land with vanity and sin."

———"By flourishing so long
Numbers have been undone both old and young.
And many hundred souls are now unblest
Which else had died in peace, and found enternal rest."

SEARCH the SCRIPTURES,—John 5. 39.

[1]Rev. 19; 16. 1 Tim. 6; 15. [2]2 Tim. 4; 8. Tit. 2; 13. [3]Rev. 20; 11. Mat. 24; 27. [4]Rev. 10; 6, 7. Dan. 12; 13. [5]Heb. 9; 27. Psa. 9; 7, 8. Rev. 6; 17. 2 Cor. 5; 10. Zeph. 1; 14. 17. [6]1 Cor. 2; 9. Isa. 64; 4. Psa. 31; 19. [7]Mat. 12; 36. 1 Cor. 4; 5. Rom. 2; 15. 16. [8]John 3; 3. 5. 1 Peter 1; 23. Rom. 8; 14. [9]Jam. 3; 14. 15. Rom. 8; 6. 8. Gal. 5; 19. 21. [10]Luke 14; 22. John 14; 2. [11]Rev. 1; 2. 19, 20. [12]Mat. 7; 14. [13]—7; 13. [14]—25; 33. [15]Mat. 7; 21. 23. [16]Psa. 44; 20, 21. Jer. 17; 10. Zep. 1; 12. 2 Tim. 2; 19. John. 10; 14. [17]Judg. 12; 6. [18]Isa. 19; 18. Zep. 3; 9. [19]Rev. 2; 17. [20]Heb. 11; 1. 8, 9. Gal. 3; 9. 29. 2 Cor. 13; 5. [21]Psa. 9; 17. Heb. 3; 17. 19. [22]1 Thes. 4; 16. Mat. 24; 31. [23]Rev. 7; 14.—19; 14. [24]—14; 2. 3.—15; 2. 4. [25]1 Cor. 6; 9, 10. Mat. 13; 41. [26]Luke 23; 30. Rev. 6; 16. Luke 13; 28. Mat. 13; 49, 50. Rev. 1; 7. Ezek. 2; 10. [27]John 5; 28, 29 [28]Rev. 5; 8. 9. Rev. 14; 3, 4. [29]Luke 16; 22, 23. [30]Luke 19; 14. 27. [31]Mat. 25; 30. 2 Thes. 1; 9. [32]Luke 16; 26. [33]Mat. 25; 46. [34]Jam. 4; 4. 1 John 2; 15. 17. Col 3; 5, 6. 1 Tim. 5; 6. Eph. 5; 3. 7. [35]Mat. 18; 3. Acts 3; 19. [36]Luke 14; 33. Luke 18; 29, 30. [37]Luke 9; 2. 26. Luke 14; 27. [38]Mat. 9; 28, 29. Gal. 5; 24, 25. Eph. 5; 1, 2. [39]Acts 8; 20. 23. Zeph. 1; 18. [40]Cor. 1; 22. Eph. 1; 13. Eph. 4; 30. [41]Rev. 7; 3. Rev. 14; 1. Ezek. 9; 9.

Printed by George Cooke, Dunstan's Hill, Tower Street, of whom it may be had.

PLANQUAIS'S SPANISH GRAMMAR.

To the Editor of the Antijacobin.

SIR,—Although the judicious and learned critic in the Antijacobin Review has always been admired, I cannot refrain from saying, that the reflections which have been inserted in the last number, published in this month of June, upon Planquais's Spanish and English grammar, are not only illiberal, but that they also are very injudiciously drawn. First, the omission in this work to give and explain the soft sound of the Spanish *c* coming in a word before *e* or before *i*, did not deserve the severe animadversion, and the blind criticism, made by the observer, (the soft Spanish *c* having never been pronounced like the English *th* by a learned Castilian speaker.) 2. Not to speak of the other reflections on the authors of Spanish grammars, *Messrs. Mordente, Josse,* and *Fernandez,* I say, that if I am not acquainted with the first, I know well and esteem much the two last gentlemen, who are respectable and learned authors. 3. The paper of Planquais's Spanish grammar was bought more than three years ago, and paid 1*l.* 10*s.* a ream; such a paper was not at that time a *dirty paper.* On such a paper has however been printed Pl. Spanish grammar, with a clear, handsome, and very legible type. Knowing how much the Antijacobin Review is researched, read, and admired, by the learned of every class in this Metropolis, I beg you will favour me with your inserting my letter in your next number, and you will receive my best acknowledgement for it, as I remain sincerely

Sir, your obedient, and humble servant,

June 16, 1809, THOMAS PLANQUAIS,

32, *Tavistock Street, Covent Garden.* GRAMMARIAN.

*** Agreeable to the plan of our work, to insert every answer which may be made to whatever appears in it, a plan so general that, in no one instance has it, to our knowledge, been deviated from, we publish the above. As the author is a foreigner, imperfectly acquainted with English, he has misunderstood our remarks, and we do not think it necessary to defend them here. We are sorry that his grammar is not more valuable.

THE PICTONIAN PROSECUTION.

Our readers will recollect that, in our Review for May, 1808, a letter appeared on this subject, in the Miscellaneous part of our publication, addressed to Mrs. Fullarton, by a correspondent, under the signature of *Decius Alter.* As it has been our constant practice, from the commencement of this work to the present moment, to suffer our correspondents to convey their own sentiments to the public, through its channel, on any topic of public interest or of public discussion, however opposite such sentiments might be to our own; and as the late Mr. Fullarton himself, or his widow, was at free liberty to insert there any answer to reflections contained in any publications which had appeared against them, or to our own remarks upon such publica-

tions made in the discharge of our critical duty, our readers never could, for a moment, entertain the absurd supposition, that we adopted all the sentiments of our correspondents, or considered ourselves as *morally* responsible for them.

For some reflections, however, contained in that letter of *Decius Alter*, Mrs. Fullarton thought proper to prefer a bill of indictment against the persons who then printed and published the Review. Most certainly, had we conceived that there had been any thing libellous in that letter, it should never have appeared in the Antijacobin Review; for never will its proprietors, conductors, or writers, knowingly suffer it to be rendered instrumental to any breach of those laws, which they revere too highly to violate.

Before, however, the Bill was found, the following letter was sent by Mrs. Fullarton's attorney, to the attornies for the Defendants.

"Gentlemen,

"In the Antijacobin Review of last month, an infamous "libel has been inserted, entitled 'Pictonian Prosecution,' reflecting "on the character of the late Col. Fullarton, and as the Author ex- "presses an intention of continuing the insertion of similar libels "monthly, I feel myself obliged to notice, on the behalf of Mrs. "Fullarton, this intention, and to inform the Editor, through you, his "Solicitors, that in case any libellous matter shall be inserted *in* "*future*, in that work, the printer, publisher, and principal book- "sellers connected with the sale of it will be prosecuted, and cer- "tainly after this notice, any further libel must be considered as "greatly enhancing the offence already committed.

"*June 22d*, 1808." "I am, &c.

In this letter it was directly implied, though not positively expressed, that if no more letters from the same correspondent were inserted, no legal notice would be taken of that which had already appeared. It was so understood at the time, in consequence of which an assurance was given to the attorney for the prosecutrix, that her wish, in this respect, should be complied with; and, accordingly, no more letters from that correspondent have been inserted. The indictment, therefore, afforded matter for astonishment; but, in compliance with the advice of those to whom the defence was entrusted, no legal defence was made, and judgment was suffered to go by default. In the interval, Lieutenant-Colonel Draper, against whom an action had been brought by the late Mr. Fullarton, for a libel contained in his "Address," but which action abated, of course, on the death of the plaintiff, was *indicted*, for the same offence, by Mrs. Fullarton. He, too, suffered judgment to go by default; and when he was brought up to receive the sentence of the court of King's Bench, and produced affidavits tending to justify the assertions which he had made, Lord Ellenborough expressed the wish of that court to put a stop to all farther animadversions on a subject on which he seemed to think too much had been already said; and he, therefore, only exacted sureties from the defendant to appear *if ever* called upon. After this expression of the court's opinion, we naturally supposed that all proceedings would be stopped. Instead of this our publishers lately received a letter from

Mrs. Fullarton's attorney, calling upon them to insert the following advertisement in four of the *daily papers*, and threatening, in case they should refuse, to make that refusal a ground for aggravated punishment with the court.

"ANTI-JACOBIN REVIEW.

"In the next number of this magazine, for July, 1809, will appear an article recanting and apologizing for a Statement inserted in this Review for May, 1808, Entitled "Pictonian Prosecution," and addressed in a letter to the Honourable Mrs Fullarton, which has now been found to the perfect conviction of those concerned in the Publication of the Antijacobin Review, (from the Evidence adduced on the part of the Prosecution in the case of Lt. Col. Draper) contained a series of the most unfounded misrepresentations on the subject of the late Colonel Fullarton, of Fullarton, which had been imposed upon those concerned in the Publication of the Review; and for which they stood indicted at the instance of the Honourable Mrs. Fullarton, who has now agreed to abstain from moving the judgment of the Court against the Defendants, they having pledged themselves to recant and apologize for a statement which they are now convinced was in every particular false, and without shadow of foundation."

To this it was answered, that, by such an advertisement, the publishers, who were really ignorant of the whole subject of discussion, all the articles respecting it, (with the solitary exception of the correspondent's letter, signed *Decius Alter*) having appeared before they published the Review, would not only pronounce judgment on a case of which they knew nothing, but might possibly subject themselves to a prosecution by Lieutenant-Colonel Draper. At the same time, in order to prove that they had every wish to afford Mrs. Fullarton any opportunity in their power to confute any thing, either false or erroneous, which might have been contained in the correspondent's letter, offered to insert any article which she might send for that purpose.

Mrs. Fullarton has accordingly sent the following article; which, in order to exempt their innocent publishers from all farther trouble on the subject, the conductors have consented to admit. We shall only premise, in addition to this plain statement of facts, that all the sentiments which, from time to time, have been expressed, *by ourselves*, in this Review, in our analysis of the various publications respecting THE PICTONIAN PROSECUTION, remain *unaltered*. They were the result of deep consideration, and impartial judgment. The writer of them knew none of the parties personally. He took up the subject on public grounds alone; and on the same grounds, and with the same disinterested spirit, will he pursue it, should it be again forced upon his notice, by publications, which his duty to his readers will compel him to review. He has constantly disclaimed the selfish and sordid motives ascribed to him by the defenders of Mr. W. Fullarton; he again disclaims them in the most solemn manner; and he again expresses his sovereign contempt for the gross libels upon this work,

and upon the writers in it, which appeared in a miserable vehicle of jacobinical principles, devoted, from the most *honourable* motives no doubt, to Mr. Fullarton.

"PICTONIAN PROSECUTION.

"In our Review for May, 1808, having under the above title published a letter addressed to the Hon. Mrs. Fullarton, containing a "variety of unbecoming attacks on the character of the late Col. "Wm. Fullarton, of Fullarton, and which on investigation have "proved to be as unfounded as they are improper, we feel ourselves "bound in justice to the respectable character so foully aspersed, to "inform our readers, that for the libel above alluded to, a bill of "indictment was preferred against our Printers and Publishers, to "which they suffered judgment to go by default, or, in other words, "pleaded guilty, and, consequently, according to the practice of the "Court of King's Bench, they were to have appeared in Court this "Trinity term to receive judgment for the offence. In this stage of "the cause, our Solicitor received a communication from Mr. Pasmore, the Solicitor of Mrs. Fullarton, stating, that as the object "for preferring the indictment was to clear the character of Col. "Fullarton from the aspersions so improperly cast upon it, and as "that object was accomplished in the affidavits filed in the Court of "King's Bench in 'The King, *v.* Draper,' to which affidavits the "defendants were referred, that upon a suitable apology being made, "the Court should not be called upon to give judgment.

"We feel ourselves confident, that in perusing this proposal, every "honorable and candid mind will at once be persuaded that there "could be but one course justifiable in us to pursue, (viz.) that of "acknowledging our error and publicly recanting, and apologizing "for the same, having had positive proof afforded to our complete "conviction by the evidence referred to in the King against Draper,* "that what we so published had no foundation in truth, and that the "highest testimonials were borne in that evidence to the disinterested, honourable, and upright conduct of Col. Fullarton,† which "our publication so improperly sought to injure, and that at a time "when the object of the attack was no longer on the scene of action.

"It is unnecessary for us to enter into a detailed refutation of the "particular charges, expressing as we here do the conviction of our "minds, that those charges are untrue, and we shall, therefore, "conclude this article with offering our sincere apologies to Mrs. "Fullarton for the very unbecoming, and improper use made of "her name in the publication above alluded to."

"* As the proceedings in the prosecution, the King *v.* Draper, are published, our readers have an opportunity of obtaining the like information."

"† Particularly with reference to a receipt signed John Bruce."

CORRESPONDENCE.

A "*Friend to old England*," and several other communications, are unavoidably postponed till our next.